GOVERNMENT OF INDIA

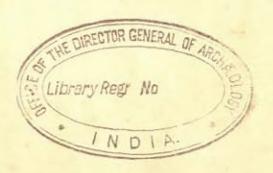
ARCHÆOLOGICAL SURVEY OF INDIA

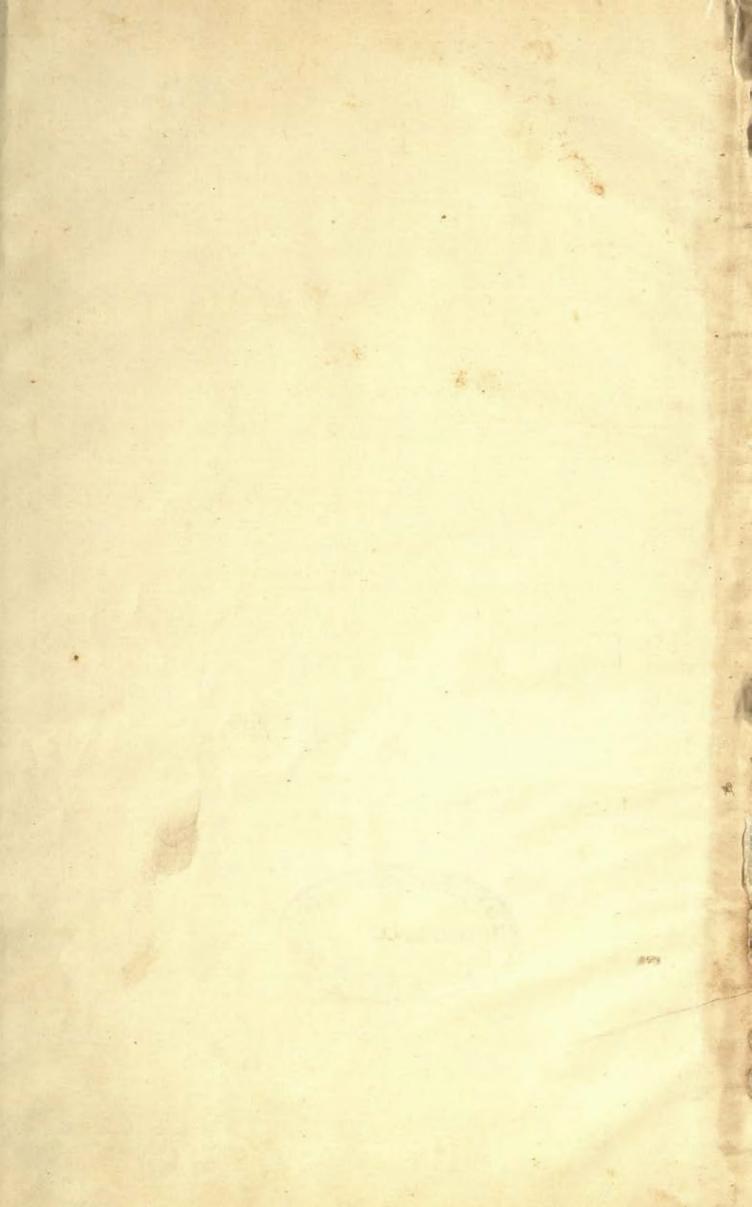
CENTRAL ARCHÆOLOGICAL LIBRARY

ACCESSION NO. 22770

CALL No. 913.041/I.D.A:/Mys

D.G.A. 79.





Government of his highness the Maharajageneral of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. E. 4410-21-Edn. 12-26-37, dated 16th February 1927.

Report on the working of the Archæological Department during the year 1925-26.

Reviews the ---.

READ-

Letter No. 10416, dated 9th December 1926, from the Registrar, Mysore University, forwarding a copy of the report on the working of the Archæological Department during the year 1925-26.

ORDER No. E. 4410-21-EDN. 12-26-37, DATED 16TH FEBRUARY 1927.

Recorded.

The Director and his Assistants toured in all the Districts except Chitaldrug: A detailed survey of monuments was made during the year in parts of the Taluks of Hassan, Kadur, Tarikere and Tumkur. Among the monuments so surveyed, the Janardana temple at Palya, the Channakesava temple at Hirikadlur and the Kesava temple at Honnavara in the Hassan Taluk deserve to be mentioned. It is reported that the temples at Honnavara have been badly neglected and the extensive Inam lands misused by the archaks and that the villagers are in favour of the formation of a vigilance committee for the supervision of the temples. The Deputy Commissioner, Hassan District, is requested to inspect the spot and take necessary action.

- The Ancient Monuments Preservation Regulation received the assent of His Highness the Maharaja on the 9th July 1925 and thus became law in the State. Proposals for the working of the Regulation are under the consideration of Government.
- 3. Among the manuscripts and printed books that were examined during the year were a Greek Farce with old Kannada passages contained in the Oxyrhynchus Papyri of the Second Century A. D., the Swayambhu Purana, the Katantra Grammar and an interesting correspondence between two anonymous Sanskrit Pandits on the question of caste. The following facts could be gathered by an examination of the above works:-
- (1) Sanctity of the person of women leading a religious life irrespective of race and nationality on the Malabar Coast as testified to in the Greek Farce contained in the Oxyrhynchus Papyri of the Second Century A. D.
 - (2) Sea trade between Alexandria and the West Coast of India.
- (3) Reference in Sanskrit Works to the travels of the Chinese pilgrims Fa Hein A. D. 401 to 410.
 - (4) The date of Katantra Vyakarana 300-400 A. D.
 - (5) The Era and the date of Amsuvarman of Nepal A. D. 518-519.
- (6) The rational views of Tiruvenkatacharya Swami and his desciples on the caste system (A. D. 1530-1600).
- 4. One hundred and twenty-five new Epigraphical records extending from the 9th down to the 19th Century A. D. were collected, during the year. Eleven old silver coins of Moghul Kings and 212 miscellaneous copper coins together with an old copper plate illustrative of the tools of Smithy craft are reported to have been acquired and added to the Archaelogical Museum. An illustrated catalogue of the

No. E. 4410-21-EDN. 12-26-37, DATED 16TH FEBRUARY 1927.

coins exhibited in the Museum cabinet is said to be under preparation. A complete set of photographs in the Archæological Museum was sent to the Wembley Exhibition and a Certificate of Honour with a medal was awarded by the Exhibition authorities.

5. The Inspection Reports of the Revenue Sub-Division Officers are stated to have been received in respect of only ten institutions. It is disappointing to find that in spite of the directions contained in the reviews of Government on the Administration Reports of the Department for the last two years, no improvement is visible in the inspection work done by the Revenue Officers. Government desire to take this opportunity to reiterate that it is one of the duties of the Revenue Officers to visit important monuments in their jurisdiction and see whether they are properly looked after and furnish inspection reports to the Director of Archæology. They will be constrained to take suitable notice of omissions of this duty, if there is no improvement in inspection work during the current year. In future reports, the Director of Archæology is requested to furnish a statement showing the monument; to be inspected, the date on which the monument was last inspected, the date on which the report was furnished and reasons, if any, for not carrying out the inspection in cases in which it has not been possible to do so during the year.

N. MADHAVA RAO, Chief Secretary to Government.

To—The Registrar, Mysore University.
The Deputy Commissioners of Districts.
The Revenue Commissioner in Mysore.
The Chief Engineer of Mysore.

Erd.-P.S.R. N.

WD 1757-GPB-730-22-2-27

CONTENTS, the second of the se

PAGES

Cours and Exploration	14.00		· I more and	1
PART I-Archaed	logy.			
		0	Samerana	
	of Others 4	all to the	olmenia mite /	
Janardana temple at Palya, Hassan taluk	- Illinit mid	Ulf and the	an out office !	1-2
Kesava temple at Kausika Channakesava temple at Ambuga		35	***	2
Channakesava temple at Ambuga		ablu na	Total and a series	1 2
Kallesvara, Mallesvara, Virabhadra and Kesava te	mples at Kar	nnagala	Newscall washing	2-3
Kesava temple at Sankha Kesava temple at Anugavalli	Through Mills	and outlights	W. There was a	3
Resava temple at Anugavani		od de des	**	
Channakesava temple at Hirikadalur	articular visit visit vi	are the mont	GEORGE - CANA A	3
Vishnu and Siva temples at Hiri Ingla in Kadur ta	lule	170.0000	Take I The Later of the Later o	4 4
Lakshmikanta, Siddhesvara and Banasankari temp	las and Tal	alimina'a	hirth place	4
at Devanur	nes and Lai	rantinea a	orren piace	5
Somesvara temple at Kabali	and the state of t	7000 1000		
Nakanathesvara and Lakshminarayana temples at				6
Somesvara temple at Somapura in Tarikere taluk				7
Vishnuvardhana image at Belur				
The state of the s		and the flow		- 5
(ii) Preservation of Monuments:-		or Bastage		
Passing of the Ancient Monuments Preservation Ac				7
Inspection Reports from Revenue Sub-Division Off	cers received	d wan	A series in series A	7
Estimates for repairing the monuments	WILLIAM [185-2]	in the same	etti suomia santi T	8
Saumyakesava temple at Nagamangala	the his	of In min	prime anota A	8
Tripurantakesvara temple at Belgami	- Luchul G	Amore Hills	mir woods seem?	8
Hariharesvara temple at Harihar	ATTACHE THE PARTY	and appear	of lager 17 cm	8
Edicts of Asoka in Molkalmuru taluk	THE DOMEST PROPERTY.	net to 27 to a	At lowers owl	8
Fort at Bangalore	- Hedalla	The world	Thurt tengths &	8
Syed Ibrahim's tomb at Chennapatna				9
Proposed construction of a tower over the Mal	hadvara of	Venkatara	manasvami	
temple at Devaragudipalli in Bagepalli taluk	STREET HOUSE	of the molt	A stone insert	9
Varadarajasvami temple at Hebbur		Man man	Commence A	9
Durbar Hall and Fort of Sivappa Nayaka at Nagar	LAVOV ME	AT THE REAL PROPERTY.	Charles - Store A	10
Trui par Truit and Torrest at the Principle	10.0			10
	Manual de		dimension &	10
(iii) Manuscripts and Printed Books :			attenus - note A	10
(iii) Manuscripts and Printed Books:— (1) A Greek Farce with old Kannada passages of the	ne 2nd centu	ry A. D.	Minus - gold A	10
(iii) Manuscripts and Printed Books:— (1) A Greek Farce with old Kannada passages of the General remarks regarding the location, characteristics.	e 2nd centu	language	and plot of	10
(iii) Manuscripts and Printed Books:— (1) A Greek Farce with old Kannada passages of the General remarks regarding the location, chather Play	e 2nd centu	language	and plot of	11-12
(iii) Manuscripts and Printed Books:— (1) A Greek Farce with old Kannada passages of the General remarks regarding the location, chather Play Translation of the Greek Play	e 2nd centuracters and	language	and plot of	
(iii) Manuscripts and Printed Books:— (1) A Greek Farce with old Kannada passages of the General remarks regarding the location, character Play Translation of the Greek Play Classes of Kannada words occurring in the Play	e 2nd centuracters and	language	and plot of	11-12 12-15 16-17
(iii) Manuscripts and Printed Books:— (1) A Greek Farce with old Kannada passages of the General remarks regarding the location, character Play Translation of the Greek Play Classes of Kannada words occurring in the Play	e 2nd centuracters and	language		11-12 12-15 16-17 17-18
(iii) Manuscripts and Printed Books:— (1) A Greek Farce with old Kannada passages of the General remarks regarding the location, chather Play Translation of the Greek Play Glossary of Kannada words occurring in the Play Purport of the Greek Farce A distinguished scholar on the Greek Farce	e 2nd centuracters and	language		11-12 12-15 16-17 17-18 18-21
(iii) Manuscripts and Printed Books:— (1) A Greek Farce with old Kannada passages of the General remarks regarding the location, chather Play Translation of the Greek Play Glossary of Kannada words occurring in the Play Purport of the Greek Farce A distinguished scholar on the Greek Farce (2) The Syavambhu Purana and Fahien	e 2nd centuracters and	language		11-12 12-15 16-17 17-18 18-21 21-27
(iii) Manuscripts and Printed Books:— (1) A Greek Farce with old Kannada passages of the General remarks regarding the location, character Play Translation of the Greek Play Glossary of Kannada words occurring in the Play Purport of the Greek Farce A distinguished scholar on the Greek Farce (2) The Svayambhu Purana and Fahien (3) The Katantra Grammar and its date	ae 2nd centuracters and	Innguage		11-12 12-15 16-17 17-18 18-21
(iii) Manuscripts and Printed Books:— (1) A Greek Farce with old Kannada passages of the General remarks regarding the location, chather Play Translation of the Greek Play Glossary of Kannada words occurring in the Play Purport of the Greek Farce A distinguished scholar on the Greek Farce (2) The Svayambhu Purana and Fahien (3) The Katantra Grammar and its date (4) An interesting correspondence between two	ae 2nd centuracters and	language		11-12 12-15 16-17 17-18 18-21 21-27 27-28
(iii) Manuscripts and Printed Books:— (1) A Greek Farce with old Kannada passages of the General remarks regarding the location, character Play Translation of the Greek Play Glossary of Kannada words occurring in the Play Purport of the Greek Farce A distinguished scholar on the Greek Farce (2) The Svayambhu Purana and Fahien (3) The Katantra Grammar and its date	ae 2nd centuracters and	Innguage		11-12 12-15 16-17 17-18 18-21 21-27
(iii) Manuscripts and Printed Books:— (1) A Greek Farce with old Kannada passages of the General remarks regarding the location, chather Play Translation of the Greek Play Glossary of Kannada words occurring in the Play Purport of the Greek Farce A distinguished scholar on the Greek Farce (2) The Svayambhu Purana and Fahien (3) The Katantra Grammar and its date (4) An interesting correspondence between two	ae 2nd centuracters and	Innguage		11-12 12-15 16-17 17-18 18-21 21-27 27-28
(iii) Manuscripts and Printed Books:— (1) A Greek Farce with old Kannada passages of the General remarks regarding the location, character the Play Translation of the Greek Play Glossary of Kannada words occurring in the Play Purport of the Greek Farce A distinguished scholar on the Greek Farce (2) The Svayambhu Purana and Fahien (3) The Katantra Grammar and its date (4) An interesting correspondence between two the question of caste	ay Anonymous	Innguage		11-12 12-15 16-17 17-18 18-21 21-27 27-28
(iii) Manuscripts and Printed Books:— (1) A Greek Farce with old Kannada passages of the General remarks regarding the location, chather Play Translation of the Greek Play Glossary of Kannada words occurring in the Play Purport of the Greek Farce A distinguished scholar on the Greek Farce (2) The Svayambhu Purana and Fahien (3) The Katantra Grammar and its date (4) An interesting correspondence between two	ay Anonymous	Innguage		11-12 12-15 16-17 17-18 18-21 21-27 27-28
(iii) Manuscripts and Printed Books:— (1) A Greek Farce with old Kannada passages of the General remarks regarding the location, charther Play Translation of the Greek Play Glossary of Kannada words occurring in the Play Purport of the Greek Farce A distinguished scholar on the Greek Farce (2) The Svayambhu Purana and Fahien (3) The Katantra Grammar and its date (4) An interesting correspondence between two the question of caste	ay Anonymous	Innguage		11-12 12-15 16-17 17-18 18-21 21-27 27-28
(iii) Manuscripts and Printed Books:— (1) A Greek Farce with old Kannada passages of the General remarks regarding the location, charther Play Translation of the Greek Play Glossary of Kannada words occurring in the Play Purport of the Greek Farce A distinguished scholar on the Greek Farce (2) The Svayambhu Purana and Fahien (3) The Katantra Grammar and its date (4) An interesting correspondence between two the question of caste PART II—Epigrap	ay Anonymous	Innguage		11-12 12-15 16-17 17-18 18-21 21-27 27-28 28-33
(iii) Manuscripts and Printed Books:— (1) A Greek Farce with old Kannada passages of the General remarks regarding the location, charther Play Translation of the Greek Play Glossary of Kannada words occurring in the Play Purport of the Greek Farce A distinguished scholar on the Greek Farce (2) The Svayambhu Purana and Fahien (3) The Katantra Grammar and its date (4) An interesting correspondence between two the question of caste PART II—Epigrap	ay Anonymous	Innguage		11-12 12-15 16-17 17-18 18-21 21-27 27-28 28-33
(iii) Manuscripts and Printed Books:— (1) A Greek Farce with old Kannada passages of the General remarks regarding the location, chather Play Translation of the Greek Play Glossary of Kannada words occurring in the Play Purport of the Greek Farce A distinguished scholar on the Greek Farce (2) The Svayambhu Purana and Fahien (3) The Katantra Grammar and its date (4) An interesting correspondence between two the question of caste PART II—Epigrage Total number of records collected during the year. Inscriptions in Anekal taluk, Bangalore District:—	ay Anonymous	Innguage		11-12 12-15 16-17 17-18 18-21 21-27 27-28 28-33
(iii) Manuscripts and Printed Books:— (1) A Greek Farce with old Kannada passages of the General remarks regarding the location, chather Play Translation of the Greek Play Glossary of Kannada words occurring in the Play Purport of the Greek Farce A distinguished scholar on the Greek Farce (2) The Svayambhu Purana and Fahien (3) The Katantra Grammar and its date (4) An interesting correspondence between two the question of caste PART II—Epigrage Total number of records collected during the year. Inscriptions in Anekal taluk, Bangalore District:— A stone inscription at the village Kadu Jakkanahal	ay Anonymous	Innguage		11-12 12-15 16-17 17-18 18-21 21-27 27-28 28-33
(iii) Manuscripts and Printed Books:— (1) A Greek Farce with old Kannada passages of the General remarks regarding the location, chather Play Translation of the Greek Play Glossary of Kannada words occurring in the Play Purport of the Greek Farce A distinguished scholar on the Greek Farce (2) The Svayambhu Purana and Fahien (3) The Katantra Grammar and its date (4) An interesting correspondence between two the question of caste PART II—Epigrage Total number of records collected during the year. Inscriptions in Anekal taluk, Bangalore District:—	ay Anonymous	Innguage		11-12 12-15 16-17 17-18 18-21 21-27 27-28 28-33
(iii) Manuscripts and Printed Books:— (1) A Greek Farce with old Kannada passages of the General remarks regarding the location, chather Play Translation of the Greek Play Glossary of Kannada words occurring in the Play Purport of the Greek Farce A distinguished scholar on the Greek Farce (2) The Svayambhu Purana and Fahien (3) The Katantra Grammar and its date (4) An interesting correspondence between two the question of caste PART II—Epigrage Total number of records collected during the year. Inscriptions in Anekal taluk, Bangalore District:— A stone inscription at the village Kadu Jakkanahal Two stone inscriptions at Indalayadi	ay Anonymous	Innguage		11-12 12-15 16-17 17-18 18-21 21-27 27-28 28-33
(iii) Manuscripts and Printed Books:— (1) A Greek Farce with old Kannada passages of the General remarks regarding the location, charther Play Translation of the Greek Play Glossary of Kannada words occurring in the Play Purport of the Greek Farce A distinguished scholar on the Greek Farce (2) The Svayambhu Purana and Fahien (3) The Katantra Grammar and its date (4) An interesting correspondence between two the question of caste PART II—Epigrage Total number of records collected during the year. Inscriptions in Anekal taluk, Bangalore District:— A stone inscription at the village Kadu Jakkanahal Two stone inscriptions at Indalavadi Inscriptions in Alur Sub-taluk, Hassan District:—	ay Anonymous	Innguage		11-12 12-15 16-17 17-18 18-21 21-27 27-28 28-33
(iii) Manuscripts and Printed Books:— (1) A Greek Farce with old Kannada passages of the General remarks regarding the location, chather Play Translation of the Greek Play Glossary of Kannada words occurring in the Play Purport of the Greek Farce A distinguished scholar on the Greek Farce (2) The Svayambhu Purana and Fahien (3) The Katantra Grammar and its date (4) An interesting correspondence between two the question of caste PART II—Epigrage Total number of records collected during the year. Inscriptions in Anekal taluk, Bangalore District:— A stone inscription at the village Kadu Jakkanahal Two stone inscriptions at Indalayadi	ay Anonymous	Innguage		11-12 12-15 16-17 17-18 18-21 21-27 27-28 28-33
(iii) Manuscripts and Printed Books:— (1) A Greek Farce with old Kannada passages of the General remarks regarding the location, chather Play Translation of the Greek Play Glossary of Kannada words occurring in the Play Purport of the Greek Farce A distinguished scholar on the Greek Farce (2) The Svayambhu Purana and Fahien (3) The Katantra Grammar and its date (4) An interesting correspondence between two the question of caste PART II—Epigrage Total number of records collected during the year. Inscriptions in Anekal taluk, Bangalore District:— A stone inscription at the village Kadu Jakkanahal Two stone inscriptions at Indalavadi Inscriptions in Alur Sub-taluk, Hassan District:— A stone inscription at Palya	ay Anonymous	Innguage		11-12 12-15 16-17 17-18 18-21 21-27 27-28 28-33
(iii) Manuscripts and Printed Books:— (1) A Greek Farce with old Kannada passages of the General remarks regarding the location, chather Play Translation of the Greek Play Glossary of Kannada words occurring in the Play Purport of the Greek Farce A distinguished scholar on the Greek Farce (2) The Svayambhu Purana and Fahien (3) The Katantra Grammar and its date (4) An interesting correspondence between two the question of caste PART II—Epigray Total number of records collected during the year. Inscriptions in Anekal taluk, Bangalore District:— A stone inscription at the village Kadu Jakkanahal Two stone inscriptions at Indalavadi Inscriptions in Alur Sub-taluk, Hassan District:— A stone inscription at Palya Inscriptions in Arkalgud taluk:—	ae 2nd centuracters and	Sanskrit	Pandits on	11-12 12-15 16-17 17-18 18-21 21-27 27-28 28-33
(iii) Manuscripts and Printed Books:— (1) A Greek Farce with old Kannada passages of the General remarks regarding the location, chather Play Translation of the Greek Play Glossary of Kannada words occurring in the Play Purport of the Greek Farce A distinguished scholar on the Greek Farce (2) The Svayambhu Purana and Fahien (3) The Katantra Grammar and its date (4) An interesting correspondence between two the question of caste PART II—Epigray Total number of records collected during the year. Inscriptions in Anekal taluk, Bangalore District:— A stone inscription at the village Kadu Jakkanahal Two stone inscriptions at Indalavadi Inscriptions in Alur Sub-taluk, Hassan District:— A stone inscription at Palya Inscriptions in Arkalgud taluk:— Kanatur conner plate grant of Srirangaraya of	ae 2nd centuracters and	Sanskrit	Pandits on	11-12 12-15 16-17 17-18 18-21 21-27 27-28 28-33 34
(iii) Manuscripts and Printed Books:— (1) A Greek Farce with old Kannada passages of the General remarks regarding the location, chather Play Translation of the Greek Play Glossary of Kannada words occurring in the Play Purport of the Greek Farce A distinguished scholar on the Greek Farce (2) The Svayambhu Purana and Fahien (3) The Katantra Grammar and its date (4) An interesting correspondence between two the question of caste PART II—Epigray Total number of records collected during the year. Inscriptions in Anekal taluk, Bangalore District:— A stone inscription at the village Kadu Jakkanahal Two stone inscriptions at Indalavadi Inscriptions in Alur Sub-taluk, Hassan District:— A stone inscription at Palya Inscriptions in Arkalgud taluk:—	ae 2nd centuracters and	Sanskrit	Pandits on	11-12 12-15 16-17 17-18 18-21 21-27 27-28 28-33

Inscriptions in Belur taluk, Hassan District:-	0.0
A stone inscription of the reign of Hoysala King Narasimha in the Kesava temple at Belur.	38
A stone inscription of the mign of king Vinavaditys at Rannagatta	39
A stone inscription of the reign of Vijayanagar King Snrangaraya at Rannagatta	39
A stone inscription at Aluru	41-42
A stone inscription at Aluru Two viragals of the reign of Hoysala king Narasimhadeva at Kandavara	42-43
	43-45
Six viragala of Hoysala period at Tagare	-10-10
Two viragals of the reigns of Hoysala Kings Marasingateva and	45-46
Rusavara	46
A stone inscription as ood artistable	46-47
A stone inscription at Mulenahalli	
Inscriptions in Hassan taluk:	
A store invertible of the reign of Hoysala King Viraballala II dated Saka 1114	47-52
A stone inscription of the reign of Hoysala King Viraballala II dated Saka 1114 Three stone inscriptions at Kandali	52
A stone inscription at Koramangala	53
A stone inscription at Mayisamudra	53
Two inscriptions on a pillar in the sluice of a tank at Heragu	53
Two inscriptions on a stone near the Isvara temple at Heragu	54
A stone inscription in a land to the north-west of the village Heragu	55
A stone inscription in the temple of Heraginamma at Volagerehall	56
A stone inscription near Kallesvara temple at Kanajanahalli	56 56
A viragal inscription at Kodihalli	57
A stone inscription near Ganesa temple at Kittanakere	9.
Two stone inscriptions of Hoysala King Ballala and another stone inscription near	57-61
	01-01
An inscription on Karugal stone and another inscription on a stone near Kallesvara temple of the reign of Hoysala King Ballala II at Hullenahalli	61-63
A stone inscription at Rairanura	63
A stone inscription at Bairapura	63-65
A secretarial of Vadage	65
Three stone inscriptions at Ibdana	65-66
Three stone inscriptions at Ibdana Two viragal inscriptions of the reign of Hoysala King Narasimha at Ugani	66
Two viragal inscriptions at Gaudagere	67
A viragal inscription at Kallahalli	68
and the state of t	
Inscriptions in Bowringpet taluk, Kolar District :-	
A stone inscription at Betamangala	69
A stone inscription at Guttahalli	
A stone inscription at Bettakuru	70
A stone inscription at Krishnapura	70
	reM par
Inscriptions in Chintamani taluk, Kolar District :-	-8
A stone inscription at Chimanapalli	70
A stone inscription of Nolamba King Mayindamarasa at Chimanapalli	71
A stone inscription at Siddhamatha	71 72–73
Three stone inscriptions at Doddabommenahalli A stone inscription at Satanahalli	73
A stone inscription at Satanahalli A stone inscription at Koturu of the Vijayanagar King Devaraya	73-74
Two stone inscriptions of Chinnana Nayaka in the Venkataramana temple at	10-14
Alamgiri	74-75
Four stone inscriptions at Ganjuru	75-77
A stone inscription at Handigere	- 77
A stone inscription at Dandupalya	77-78
Three stone inscriptions at Kagati	78-79
A stone inscription at Bodanamari	79
A stone inscription at Husenapura	79-80
more all public and a deposit to the contract of the contract	INTO E
Inscriptions in Kolar taluk:—	
Two stone inscriptions at Harabi Kottanur	80
granuable used to the street of the street o	1
Inscriptions in Malur taluk:—	
Copy of Jangalapalli grant of Krishnaraja Vodeyar III in the possession of the	81
Jodidar at Tekal.	
Two stone inscriptions at Tekal	82
Two stone inscriptions at Tekal	82-83
Two stone inscriptions at Tekal A stone inscription at Kommanahalli	82-83 83
Two stone inscriptions at Tekal	82-83

4							PAGES
Inscriptions in Mulabagal taluk :					1 =		0.4
A stone inscription at Maraheru	**	**			**	**	84 84 -85
Two stone inscriptions at Yelavanai	i	* *	49	* *	**	**	85
A stone inscription at Irugamuttana	patit	* * :	**	4.4		**	85-86
A stone inscription at Sprangapura		**					86
A stone inscription in Ambalikallub	etta				40		86
A stone inscription at Anahalli	the Tod	idarat	Madenaha				87
Copy of a grant in the possession of A stone inscription of the reign of	f Rasht	rakuta	Prince Ra	navaloka	Kambay	a at	87
Melagani A stone inscription at Guttahalli	**	0.01%	1 100			* **	88
A stone inscription at Marakalagatt	a		A STATE	11. **	distant.	• • • • • • • • • • • • • • • • • • • •	88-89
Inscriptions in Chamarajanagar taluk, M	ysore Di	istrict:-	2		E		WT 00
A stone inscription at Albur	**	••		••		**	90
Inscriptions in Mysore Taluk :-			A - dign			R HIE	
A nirup of Krishnarajavodeyar II	I, in the	e posse	ssion of P	andit Se	ahaiyenga	r at	90
Mysore	Lower	I I I	11/08/11		of the Tax		484
Inscriptions in Nagamangala taluk :-			milita.				91
A stone inscription near the Middle	School	at Naga	mangala	4.4	2.2	**	91-93
Four stone inscriptions at the villa	ge Tibba	nahalli	- UF PASSOC	o hudde	may \$5 steel	10 Ker 13	93-94
A stone inscription at Ankanahalli		1.1	**	9-8	* *		94
A stone inscription at Kudugubalu	TT.	100	0.00	0.0	**		94-95
Three viragals at the village Madal				1515	55	- 355	
Inscriptions in Tirumakudlu Narasipur	taluk :-					150	95
A stone inscription at the village A	dadur	8/4	5.5		**		
Inscriptions in Koratagere Sub-taluk, T	umkur I	District :	-				
a 2 grants of Ranahaiche	gaudara	iva. He	ola vanana.	lli Chief, i	n the poss	session	00.00
							96-99
A copper plate grant and a copy of	a coppe	r plate	grant in t	he possess	ion of Ka	n basa-	99-101
vaiva at Holavanahalli	9.4		**	* *	**		101
Two stone inscriptions at Akkajah	alli		**			6(6)	40.21
Inscriptions in Tumkur taluk :							400
A stone inscription at the village	Hebbur	31	9.4	08.6	63	(8)8)	102
A stone inscription at the village	Brahmas	amudra	1.0		1.0		102
A stone inscription at Agrahara	4.41	1909			4.4	(4.4	102 103
Archaeological Museum	4.6				640	100	103
Office work	-1		1.1	**	4.4		103
Dr. Barnett on the Greek Farce	4.4		100	Warna.	**	**	104
A distinguished scholar's opinion Results of archaeological research	on the 11 es durin	g the ye	amon or u	ne Parce	+ +		105
		ENDIX					
Statement showing the amounts a maintenance of Ancient Mon	pent du uments i	ring the	year 192 tate	5-1926 for	the repa	irs and	106-108
		ENDIX					
			-				109
List of Photographs taken during	1925-19	26			**	0.0	109
List of Drawings prepared during	1925-19	926 -	**	- 11	**	**	10:
		ENDIX	C.				
	TEL E						
Inscriptions in Kannada charact	ens	*.			**		
Index				7.7	9.5	3.5	



ILLUSTRATIONS.

Pi	ate 1	No. I.	Kesava image in	the temp	le at Kausika			HORIZON A	Fro	ntispiece.
250			Kesava temple a			to face pag	e	and make	1000	2
89	Do	III.	Do	do	Plan	TO THE REAL PROPERTY.	1195	Di prossentin		4
	Do	IV.	Do	Honnava	ara, Front and ba	ick views	1	THE RESIDENT	III SCHOOL V	6
	Do	V.	Do	do	Plan	La Service Con	***	elections.	in The ter	8
	Do	VI.	Some vara templ	at Kaba	li, Front and bac	k views		to military	e inne	10
	Do	VII.	Do	do	Plan				**	12
	Do	VIII.	Lakshmi Naraya	na temple	at Brahmasamud	lra, Frieze	1969	Museu Tot	ni venini	14
	Do	IX.	Somesvara temp Metallic statue d	le at Somp	ura, Linga ardhana in Chanr	and akesava te	mple	at Belor	- prom /	16
	Do	X.	Views of Sivappe Nagar. Views District	Nayak's of a pon	d at Mahantu .	Hall and of Mutt near	Anai	even ponds ntapur, Shin	near moga	18-
	Do	XI.	Melagani stone in	scription o	f Ranavaloka Ka	mbayya	al nu		IL SECTION !	88

A control transport on the citing Henry
A strong interpretation on Marchael
A strong interpretation on Marchael
A strong control Marchael
Collection
Collection
A shipter control to the collection on the control of the
A shipter control of the collection on the control of the
A shipter control of the collection of the collection
A shipter control of the collection of the collection
A shipter control of the collection of the collection
A shipter collection of the collection of the collection
A shipter collection of the collection of the collection
A shipter collection of the collection of the collection
A shipter collection of the colle

TAT TOTAL VIOLENCE OF MICHER PARTY OF THE PA

11

englishes a market near sequencement to mill specific property of the real

THEMSON

Latex
Latex



CENTRAL ARCHAEOLOGIGAL
LIBRARY, NEW DELIST.
Acc. No. 22770
Date 23 2 56.
Call No. 2913 041/ I.D. A/Mys



KESAVA IMAGE IN THE TEMPLE OF KAUSIKA.

Mysore Archarological Survey.

ARCHAEOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1925-26.

Tours and Exploration.

The Director and his Assistants made tours in parts of the Mysore, Tumkur, Hassan, Kadur, Bangalore, Kolar and Shimoga Districts.

PART I.-ARCHÆOLOGY.

(i) MONUMENTAL SURVEY.

Detailed monumental survey was made during the year in parts of the taluks of Hassan, Kadur, Tarikere and Tumkur. In the Hassan Taluk the following villages were visited:—Pâlya, Ambuga, Kauśika, Kaṇṇâgâla, Sankha, Anugavalli, Hirikaḍa-lûr and Honnâvâra.

2. Pâlya is a small village, 12 miles to the west of Hassan on the Hassan-Saklespur Road. The place is over grown with lantana which has almost destroyed the village. A new village has sprung up at a higher level on the road-side. Two streams called Sankha Tîrtha and Chakra Tîrtha flow in front of the village and join together to form a river called Padmavati by the local people. This seems to be a place full of hoary traditions. The Sthalapurâna, a copy of which is available with the archak of the temple, mentions this as the hermitage of the sage Jamadagni. According to it, the village and the river are called by different names in different ages. It is stated that Lord Janârdana manifested himself here to Jamadagni and to Srî Lakshmi.

3. The Janardana temple in the village is a pretty large structure with a high compound wall all round it. The main temple consists of a Garbhagriha, a Sukhanasi, a Navaranga with a porch attached on the south side and a Mukhamantapa. The Navaranga is a big hall measuring 21 feet square, the central ceiling of which is recently removed to admit light inside. The Mukhamantapa also is a long hall (48'×21') and has got four entrances, two on the south, one on the east and one on the north.

4. The pillars in the Navaranga are nicely carved. They are square in shape to a certain height from the bottom, they then are octagon and sixteen-sided becoming rounded just below the expital. Similarly, pillars in the Mukhamantapa also are elegant in outline and of pleasing Proportions.

5. The main image in the Garbhagriha is about five feet high, rather stoutish in bulk and has a large nimbus behind it. The image holds discus and couch in the two back hands. The front right hand is in the Abhaya pose while the front left rests on the loins. This image is termed Janardana in the inscription found in the temple; but its attributes slightly differ from those ascribed to Janardana in the Agama works. A figure of Garuda is carved on the lintel of the Sukhanasi doorway.

6. A seated figure of Vishau with discus and conch in the two back hands and Abhaya and mace in the two front hands; and also two seated figures of Alvrâs (early Vaishavite saints) are placed in the Navaranga. Two fine big Dvârapâlakas or Doorkeepers are standing in the Mukhamantapa on either side of the Navaranga doorway. In front of these figures the words "Dvârapâlakarasêve Ranganna" are carved on the floor; meaning that one Ranganna set up these figures as signs of his devotion to God. On the walls of the Mukhamantapa, a Kinnara with a man's face and animal body in the act of worshipping Siva on one side, and Garuda and Ānjanêya fighting with each other on the other side are carved.

- 7. Four inscriptions (Hassan Taluk 19, 20, 21, 22) are found in the compound of the temple. A new inscription was discovered on one of the pillars of the Mukhamantapa. The first three inscriptions are of different dates and record the grant of endowments for the service of the God Janardana. The last, Hassan 22, relates to an endowment granted for the service of Siva. This may refer to the temple of Ramesvara which stands behind this temple. The new inscription now discovered records the gift of a conch shell fitted with gold frame for the service of the temple. In the centre of the east wall of the compound is the big gate and in that of the south and the north walls are the doors opening into the shrines of Lakshmi Narayana and Anjaneya, respectively. The shrine of the goddess is in the south-west corner of the compound. The goddes is about three feet high seated cross-legged on a pedestal two feet high, holding lotuses in the two back hands, the front hands being in the Abhaya and Varada poses. The image has earrings in both the ears. A tortoise is carved on the pedestal. A figure of Vênugôpâla stands in a room on the verandah of the shrine of the goddess.
- 8. This temple is a Muzrai Institution enjoying a grant of Rs. 7-14-6 per month. A car-festival takes place annually on the 15th day of the bright fortnight of Phâlguṇa.
- 9. An estimate for Rs. 2,700 making provision for repairing the roof, rebuilding a portion of the compound wall and fixing new doors had been sanctioned and the work was in progress at the time of inspection.
- 10. Kau ika and Ambuga are small villages at about six and seven miles res-Kausika and Ambuga. Pectively to the south of Hassan, and are Railway Stations on the Mysore-Arsikere Railway.
- 11. A stone image called Rambhâdêvi is still worshipped by the people on the bund of the Ambuga Tank and a grand festival takes place once in three years when thousands of people assemble here. There is a belief that the worship of this deity would ward off disease and drought. There are temples in both the villages dedicated to Chennakêsava.
- 12. The temple at Kausika is a small one of no architectural importance. It consists of a Garbhagriha, Sukhanasi, a Navaranga, a Mukhamantapa, and a verandah. The Kêsava figure is about six feet high and holds conch and discus in the back hands and lotus and mace in the front hands. The image is one of the finest figures yet witnessed. A car-festival takes place on the fifteenth day of the bright fortnight in the month of Chaitra every year. The temple car is a fairly big one and is very well carved. The temple is a Muzrai Institution enjoying an inam of about 23 acres of land both wet and dry. The temple stands in need of urgent repairs. It appears the villagers have already contributed about Rs. 2,000 and a rewilling to pay more, if required. The front mantapa is leaking as also the Navaranga. The front mantapa also requires flooring with slabs of stones. There is an ugly mud wall on the right side of the verandah which requires to be removed.
- 13. The Chennakêśava temple at Ambuga is also a small structure much dilapidated at present. It consists of a Garbhagriha, a Sukhanāsi and a Navaranga with a verandah in front. In the Navaranga to the left of the Sukhanāsi doorway, there is a niche in which a small image of Yôga Narasimha is placed. The main image is about four feet high including the pedestal which is about one foot high. The figure holds conch and discus in the back hands, lotus and mace in the front hands. A festival is held annually one month prior to that at Kaušika. Some of the stones of the Gopura bear mason's marks. The temple which is a Muzrai Institution enjoys an inam of about 15 acres and stands in need of urgent repairs. A portion of the Navaranga has settled leaving cracks both in the roof and the walls. To prevent water getting into the building, a tiled roof has recently been built by the villagers over the terrace. One of the beams of the front verandah has cracked and is supported by a rude prop. Plants have grown on the root of the Mahâdvāra. The Dharmadarsis prayed that the Yâgasâle, and Pākasâle, may be rebuilt in brick and a compound wall surrounding the temple and the land adjoining it may be constructed. They represented that a sum of Rs. 850 had been paid by the devotees about ten years ago; but that nothing has as yet been done.
- 14. Kaṇṇâgâla is a very flourishing village at a distance of about eight miles to the north-west of Hassan. There are four temples in the village. They are the temples of (1) Kallêśvara, (2) Mallêśvara, (3) Vîrabhadra and (4) Kêśava. The last one which is in the heart of the village is



KESAVA TEMPLE AT HIRIKADALUR, FRÖNT VIEW.

Mysore Archaelegical Survey.



kept in a tolerably good condition. The others are hastening to ruin. The Kalléśvara temple is the best of these. It consists of a Garbhagriha, a Sukhanasi, and a Navaranga. The entrance to the temple is on the south, and opposite to it against the north wall of the Navaranga there is a doorway leading into a small shrine which must have contained the image of the goddess; but is now empty. To the right of the Sukhanasi doorway in the Navaranga there is a niche containing the image of Ganapati. The ceilings are all deep and well carved and the structure as well as the Gopura is after the Doddagaddavalli style. The Sukhanasi doorway is adorned with perforated screens.

15. The other two Saiva temples, viz., Vîrabhadra and Mallêśvara are in utter ruins. A worn out inscription stands in front of the Mallêśvara temple which refers itself

to Saka year 1280, i. e., A. D. 1358 (Vide Ins. 34, M. A. R. 1924).

16. The Kêsava temple consists of a Garbhagriha, a Sukhanasi and a Navaranga. It is a Hoysala building considerably altered and repaired sometime at a later date. The ceilings in the Sukhanasi and Garbhagriha are deep ones. The tower, however, is of a much later date and not elegant to look at.

17. A beautifully carved image of Harihara is lying under a tree in front of the village holding a trident and a rosary in the right hands and discuss and couch in the left hands. The image is intact and deserves preservation. It will be well if it is carefully

removed and kept in a Museum.

All these temples are Muzrai Institutions and enjoy nearly 30 acres of land as inam. In spite of such a large endowment, service in these temples is quite unsatisfactory.

- Sankha.

 Sankha is a village about six miles to the north of Hassan and halfway between that town and Kondajji. There is a small temple in the village dedicated to Kéśava which is not of any architectural merit. The temple faces the north and consists of a Garbhagriha, Sukhanâsi, Navaranga and a Mukhamantapa. The image is about six feet high including the pedestal and holds conch and discus in the back hands and lotus and mace in the front hands. Garuda is carved on the pedestal. This is also a minor Muzrai institution and has got an endowment of about nine acres of land. There is no compound wall and the Entrance Mantapa has faller into ruins. It appears an estimate for repairing this temple was prepared years ago.
- Anugavalli and Hirikadalur.

 Station on the Hassan-Arsikere line. Anugavalli has a Kêśava Temple called Râma's Temple by the villagers. An inscription (Hassan Taluk 77) that stands in front of the temple mentions that the two sons of one Nârâyanappa did obeisance to the feet of Râmachandra and departed. From this it is clear that a temple of Râma must have existed here once up in a time, but traces of this have completely disappeared now. The temple consists of a Garbhagriha, Sukhanâsi, and a Navaranga. In front of the Navaranga, there is a small verandah and in front of the verandah there is a big hall of 25 Ankanas. There is yet another verandah adjacent to the hall.
- 20. The Channakêśava temple at Hirikadalur, of which only a mention was made in the Report for the year 1909 deserves fuller notice. The temple is now all in ruins. It consists of a Garbhagriha, Sukhanási, Navaranga and a Mukhamantapa connected with the Navaranga by a porch. There are traces of a Mahâdvâra. From inscriptions (Hassan Taluk 82 and 83), it is seen that there was a temple to the north of the Kêśava temple dedicated to Ranganâtha. No trace of that temple exists at present. It is learnt that the image of Ranganâtha was a very beautiful one and that it was carried away by some officer about the year 1899, while one Nanjunda Naidu was Amildar at Hassan. About sixteen pillars of this temple have recently been removed to Hassan and are lying near the Town Hall. The villagers have made use of the rest of the fallen material in building a neat litt'e temple dedicated to Iśvara within the village. The image of Kêśava is about eight feet high standing on a pedestal about two feet high. Garuda is carved on the pedestal. The image is broken. It appears the officer who removed the Ranganâtha figure wanted to remove this also; but as the villagers strongly protested against such an action it was left behind.
- 21. All the ceilings in the temple are very beautifully carved. Each is different in design and workmanship from every other ceiling. Of the eleven Ankanas of the Mnkhamantapa only seven stand at present, the remaining four having fallen down.

22. The pillars of the Navaranga are carved with bead ornaments.

23. Honnavara is a flourshing village about four miles to the north-west of Dudda.

The village contains about twenty temples most of which enjoy Inam lands.

The following are the important ones among them :-

Kêśava temple Iśvara " Ānjanêya " Kodamma " Vîrabhadra temple Chikkamma ,, Bîredêvaru ,,

The most important is the Kêśava temple which is very interesting from the architectural point of view. It consists of a Garbhagriha, an open Sukhanasi, a Navaranga and a porch. The outer walls of the temple are carved with images as at Sômnâthpur and Halebid. The following are some of the important figures carved. Seventeen of the twenty-four murtis Kêsava, Nârâyana, Mâdhava, Vishau, Madhusûdana, Trivikrama, Vâmana, Srîdhara, Hrishikêśa, Padmapâbha, Dâmôdara, San-karshana, Vâsudêva, Aniruddha, Purushôttama, Nârasimha and Janârdana, while Gôvinda, Pradyumna, Adhôkshaja, Achyuta, Upêndra, Hari and Krishna are omitted. Varaha; Manmatha attended by chouri-bearers; Lakshmi Narayana with Garuda sitting at his feet; Vênugôpâla: Gôvardhanadhâri; Arjuna shooting at the fish; Three nude femile figures, one holding a parrot on one hand and a Gunja berry in the other, the second with a versel in her left hand and a Gunja berry in her right hand and the third holding a book in the left hand while the right hand is raised above her head; Two male figures one playing on the Vîna (Nârada ?)and the other wearing sandals with a long coat, staff and ring and several attendant figures and musicians. There is a standing male figure with Sakti and good in the back hands and fruit and lotus in the front hands. This figure could not be identified.

25. All the ceilings in the Navaranga a are beautifully carved. The side ceilings have full blowr lotuses in the centre. The central ceiling is a very ornate one divided into nine panels. The central panel has Kêśava carved on it; surrounding panels have

attendants. These are surrounded by Yalis, Navagrahas and Musicians.

26. The Garbhagriha doorway is very beautifully carved. The image of Kêśava inside the Garbhagriha is about eight feet high and holds couch and discus in the back hands, lotus and mace in the front hands.

27. The village deity is called Kodamma and a festival in honour of this Dravidian goddess is held every year in the month of Chaitra. The deity has a large number of devotees who are at present improving the temple by voluntary contribution. The image is a fairly big one made of stucco, with a serpent hood on the top and four hands, holding skulls in her back hands, dagger and Kapāla in her front hands. A buffalo is sitting near the foot of the deity.

28. All these temples with no exception are in an awfully neglected condition. The archaks are said to be abusing the extensive lnam lands of the temple. The villagers are beaming with piety and have bitterly complained about the unsatisfactory condition of the monuments in their village and prayed for the formation of a Vigilance Committee by Government. Their prayer deserves favourable consideration.

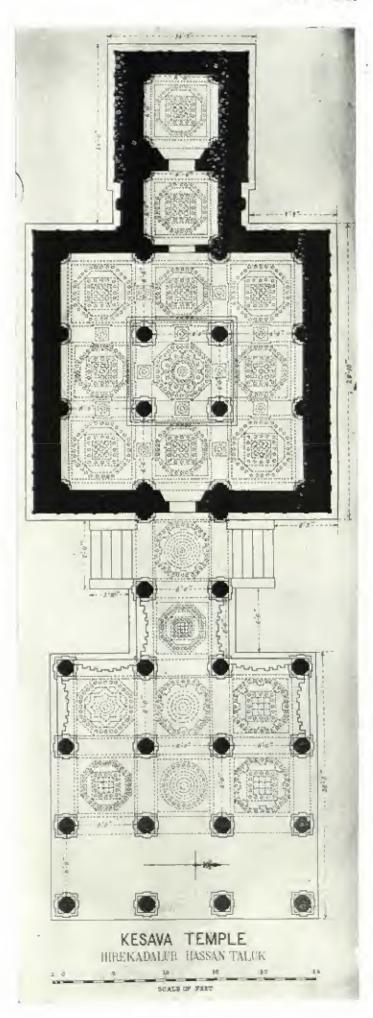
29. The following villages of the Kadur Taluk were next visited: Hiri Ingla,

Devanur, Kabali, and Brahmasamudra.

30. Hiri Ingla, is a bechirak or deserted village three miles to the North-west of KadurTown. In the midst of a thick scrub jungle which now covers the village site, there is a big temple in utter ruins. All that remains of the structure is a big hall covering nearly forty ankanas, each ankana measuring about eight feet square.

The pillars are all plain and the ceiling uncarved. A big mutilated figure of Vishnu is lying against a wall. The image holds discus and couch in the two back hands while in the right front hand there is a ball and the left hand is in the attitude of resting on a mace.

31. There is also a Siva temple built in the Dravidian style but of no architectural merit. It has been rudely repaired with mud walls. The temple faces the east and consists of a Garbhagriha, Navaranga, and a Mukhamantapa. The Navaranga is of eighteen ankanas and has doors to the East and South. The following figures are





kept in the Navaranga. Dakshinamurti seated in Vîrasana, Chamundêsvari, two images of Kâla Bhairava, two images of Ganapati and Yôga Narasimha. There is also a big figure of Kêśava probably belonging to some other temple.

32. The image of Parvati is about four feet high including the pedestal. A tiled roof stru, ture by the side of the main temple contains an image of Vîrabhadra.

33. The temple seems to have been an elaborate one originally and to have had its flourishing days, as indicated by the huge car lying in pieces in front of it.

34. Dêvanûr is one of the most important villages in the Kadur Taluk and is a Railway Station on the M. S. M. Railway between Arsikere and Kadur. The Sanskrit name of the village is Surapura or Devanur. Gîrvânupura while in the inscriptions it is called Lakshmî Nârâya napura. The Sthalapurana, a copy of which is available in the village, traces it to Arjuna, the hero of the Mahabharata War, as other Sthalapuranas do with a view to give boary appearance

to any sacred place.

- 35. This is said to be the birth-place of the famous Kannada poet Lakshmîśa, the author of Jaimini Bharata and some scholars maintain that Rudrabhatta, author of Jagannatha Vijaya also belonged to this place. A tablet in the memory of Lakshmîsa in the English Language is recently put up within the precincts of the Lakshmikanta temple. This temple is a pretty big one and of some architectural merit. It faces the east and consists of a Garbhagriha, Sukhanasi, Navaranga, Mukhamanlapa and a Verandah. The Mukhamantapa consists of eighteen ankanas. There are two entrances to the temple; one to the east which is the main gateway and the other to the south. A covered Verandah runs all along the compound wall.
- The main image in the Garbhagriha is about five feet high including the pedestal and the prabhavali or nimbus, and holds lotus and mace in the back hands and conch and discus in the front hands. The shrine of the goddess is to the right of the main shrine with a mantapa in front. The goddess is about four feet high and holds lotuses in her two back hands while the two front hands are in the abhaya and varada poses. A car festival is held every year in the month of Vaisakha.
- 37. Of the three inscriptions that are found in the temple, the earliest is that which stands by the side of the South Gate dated Saka year 1440 and refers to some endowment granted for the maintenance of a perpetual lamp in the temple.
- 38. The temple is a Muzrai Institution enjoying Inam lands to the extent of about twenty-five acres. The monument stands in need of urgent repairs. The wall on the east side has fallen down. It appears that the building was repaired in 1907 at a cost of Rs. 1,900. The Mahadvara has no shutters and also requires touching up here and there. It is stated that the amount sanctioned by Government for celebrating the Krittikôtsava festival every year is accumulating unutilized in the Treasury.
- 39. The Siddhêśvara temple situated at the northern end of the village is another important structure in the village. It is the earliest and also the best of the temples there from an architectural point of view. It is a pretty neat temple after the Dodda-gaddavalli style. It consists of a Garbhagriha, Sukhanāsi, Navaranga, and Mukhamantapa. The Mukhamantapa is apparently a later structure in the Hoysala style, some of the pillars of which are elaborately carved. One of these carved pillars closely resembles a pillar seen in the Navaranga of the Bêlûr temple in outline and workman-ship. The fine inscription stone (Kadur Taluk 12, E. C. VI) which forms part of the wall to the left of the Navaranga states that the temple was built in Saka year 1156, i.e., A.D. 1234. The temple stands in need of urgent repairs, the whole building being leaky. The villagers are willing to pay a portion of the cost.
- 40. There are several other smaller temples in the village which are not worth noticing. There is a temple dedicated to Bana sankari and its devotees, of whom there are about twelve families in the village, have recently constructed a next little temple to keep the processional image of the deity. Chaudesvariamma is the Dravidian goddess of the village.
- 41. A small beautiful image of Yôga Nârasimha said to have been found in the bed of the tank is kept in front of the school building.
- 42. Kabali is a small village three miles to the north-west of Dêvanûr. It is called Kabbali in inscriptions. The Sômêśvara temple here is a hapan. neat little structure of three cells. It consists of three Garbhagrihas, a Sukhanasi and a Navaranga. The entrance is on the south side while the

Garbhagrihas are on the west, north, and east sides. The Sukhanasi is attached to the West cell and the other two cells are open having no cross walls separating them from the Navaranga. The western cell contains the Linga. The eastern cell contains an image of Sûrya. The northern cell is now empty but must have had an image of Vishnu, as indicated by the figure of Garuda carved on the pedestal.

- 43. On either side of the Sukhanâsi doorway, which is adorned with perforated screens, there are two elegantly carved niches which are, however, empty at present. They perhaps contained the images of Gaṇapati and Mahishâsuramardini. A mutilated figure of the latter is still lying in the Navaranga. The Saptamâtrikas or seven mothers are placed against the south wall of the Navaranga. The doorway of the west Garbhagriha is beautifully carved. Gajâsuramardana is carved on the lintel and Dvârapâlakas are standing on either side. Only the west cell has got a tower over it with pleasing and well proportioned parts. The ceilings are all deep and crisp in outline. There are traces to show that the temple had a porch in front of the entrance.
- 44. The Sûrya Nârâyana image is about five feet high and stands on a pedestal one foot high. The prabhâvali behind the image has small images representing the first twelve of the twenty four forms of Vishnu. The image has two hands holding a lotus in each hand. The lotus in the left hand is broken.
- 45. Brahmasamudra is a small village at a distance of about 10 miles from Kadur on the Kadur-Chikmagalur Road. One big inscription stone (Kadur Taluk 51) which stands in front of the Isvara temple in the village has got the following explanation for the name of the village.

"vipravargada V édadhvanighôshav Isabhavanam bhaitram dvijar ratnam adudarim

Brahmasamudravemba pesaraytu"

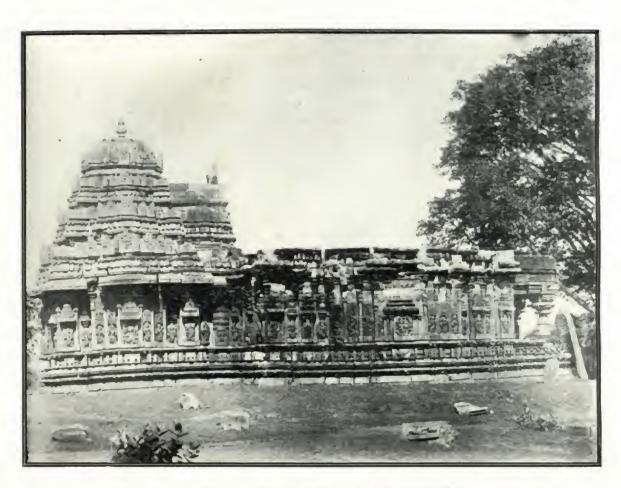
The village is called Brahmasamudra; for the sound of the Vedic recitation is the noise of the ocean, the temple of Siva is its ship and the Brahmans are its gems.

It is also called Lakshmî Nârâyanapura in some inscriptions.

- 46. There are two temples in the village, one Siva temple and the other Vishņu temple. From the same inscription referred to above it is seen that the God Iśvara in the temple is called Nâkanâthêśvara and was set up by one Nâka, Sarvādhikāri and Chief Minister of King Nârasimha in the year A.D. 1169. According to another inscription (Kadur Taluk 66) the Vishņu temple was constructed three years later by Āchi Râja, another Sarvādhikāri under the same king.
- 47. The Nakanatheśwara temple is completely gone, only a small room with a tiled roof now standing in its place. Two fine Dvarapalakas are the only relics now remaining of the original structure. A metallic figure of Parvati is also placed inside the temple. A Lingayet is said to be the archak here. It is stated that jewels of this temple worth about Rs. 2,000 are in the possession of one Maralu Siddiah of the village and that he is not giving them for use in the temple.
- 48. The Vishnu temple in the village dedicated to Narayana is the better preserved of the two and is called Lakshmi Narayana temple in inscriptions. It is a neat little structure of considerable architectural merit. It consists of a Garbhagriha, Sukhanasi, Navaranga and a Porch. The temple faces the east. All the ceilings in the temple are deep and very artistically executed. They are all very crisp in outline as if carved only yesterday. Some of the designs in the ceilings are quite new and ingenious.
- 49. The most beautiful piece of carving is that on the lintel of the Sukhanasi doorway, which contains an image of Lakshmî Narayana attended by angels, demigods and musicians. Big makaras with Varuna on their back are carved on either side. The workmanship of this piece of carving is superb and equals that of Tandavêśvara friezes met with in the Hoyselêśvara temple at Halebîd.
- 50. The image inside the Garbhagriha is very beautiful. Its height is about six feet and it stands on a pedestal about two feet high. The image helds lotus and mace in the back hands and discus and conch in the front hands. It is flanked by Srîdêvi and Bhûdêvi and Chouri-bearers by their side. Garuda is carved on the pedestal.

The following images are found in the Navaranga; Vênugôpâla, Yôga Nârasimha, Ganapati and Saptamâtrikas. All of them are very good examples of Hoysala art.

51. The tower is of brick and looks like a later addition. It is learnt that service in the temple has stopped for the past twenty years.



KESAVA TEMPLE AT HONNAVARA, SIDE VIEW.



KESAVA TEMPLE AT HONNAVARA, BACK VIEW.



- 52. Sômapura in the Tarikere Taluk was visited next. This is a village in the midst of a forest on the bank of the Bhadrâ about eight miles to the west of Tarikere. Rangênahalli on the Tarikere-Koppa Tramway is the nearest Station, from where the temple is about three miles. In an inscription which is near the temple, this place is called Halasûr (Tarikere Taluk 3). This seems to be a place of great sanctity and attracts thousands of people during the time of the car festival annually beld on the first day in the bright fortnight of Pushya.
- 53. The temple is dedicated to Sôm êśvara and consists of a Garbhagriha, Sukhanâsi, Navaranga and a Mukhamantapa. The Navaranga has an entrance on the North wall and has a Porch on that side. Another doorway on the West side opens into the Mukhamantapa. The pillars in the Navaranga are elegantly carved. The pillars of the Mukhamantapa, however, show a transitional stage between the Dravidian and Hoysala styles; The combination of these two styles is very pleasing here. The Sukhanâsi doorway has got perforated screens. On either side of it two rude niches are constructed in brick and mud. In one of these an image of Ganapati is placed and in the other an image of Subrahmanya is kept. A small room is formed in the Mukhamantapa by mud walls in which figures of Kâlabhairava and Vîrabhadra are enshrined.

54. The pedestal on which the Vîrabhadra stands does not belong to it, as can be

seen by the seven horses and a charioteer carved on it.

55. The shrine of the goddess is very simple and is stated to be a recent addition. It is still incomplete. The tower of the temple is of brick and mortar after the Dodgaddavalli style.

56. A new inscription on a pillar to the right of the Sukhanási doorway was discovered. This is dated 1253 A.D. and records the gitt of a Gadyána to the god Sômêśvara.

The name of the donor is not visible.

57. The most interesting feature in the temple is the Sômêsvara Linga in the Garbhayriba. Unlike all other Lingas this one has an elliptic hole in it about 2"×3" through which a seated figure with three heads and four hands can be distinctly seen. This image is stated in the Sthalapurâna to represent the Trimurtis; Brahma, Vishnu, and Siva. A tiny bull is seen sitting near the foot of the image.

Vishnuvardhana
Image at Belur.

Kêśava temple at Belur. Information was received of the existence of a metallic image of the celebrated Vishnuvardhana of the Hoysala dynasty (A.D. 1111-1141) under the safe custody of the Archaks who for some reason or other were unwilling to bring the image to the public eye. Archak Muttu Bhatta was liberal-minded enough to show the party the image. The services of Mr. Srinivasa Joyis, a local photographer were secured and a photo was taken of the image. The image is about a foot and a half in height standing on a pedestal. The hair is wound into a knot behind the head (Not visible in the photo). This is a Vaishnavite custom. It is not however positively known whether Vishnuvardhana kept his hair in such a style. The figure is highly adorned with earrings, necklaces and ornaments. Asheathed sword is suspended from the girdle on the left side and a dagger on the right side. On the image, discus, conch and certair lines and circles are drawn on the palm of the hand, fingers and legs indicating great fortune. These are not visible in the photo. See illustration in plate No. XII.

(ii) PRESERVATION OF MONUMENTS.

- 59. The chief event of the year is the passing of the Ancient Monuments Preservation Act which received the assent of His Highness the Maharaja on the 9th July 1925. This Act has been in force in British India for the past twenty years and its introduction into the State was repeatedly urged by the department year after year. Definite proposals for the working of the Act have been submitted to Government for orders.
- 60. Inspection Reports from the Revenue Sub-Division Officers in respect of the following monuments were received during the year.

Cenotaph at Bangalore. Narasimhasvâmi Temple at Sîbi. Kîrti Nârayana temple at Heragu. Bûchêsvars temple at Komvangala.
Siva temple at Hire Nallur.
Sômësvara temple at Sômapur.
Lakshmî Narasimha temple at Bhadravati.
Fort walls of Honnali, Channagiri and Kavalêdurga.

It is hoped that, in pursuance of the Standing Orders of Government reiterated in para 5 of the Government Review on the Report for the year 1924, all Revenue Sub Division Officers will not fail to visit each and every monument within their jurisdiction at least once a year and make a report of its condition to this department.

61. Estimates for repairing the following monuments for the amounts noted against each were received for approval during the year and were returned to the Executive Engineers concerned.

Rs.

Engineers concerned.		IXS.
Maddagiri Fort wall		55
Mallêśvara temple at Midigesi		100
Venkataramanasvami temple at Midigesi		95
Channigaraya temple at Aralaguppe	0 1 * *	80
Gangàdharèsvara temple at Turuvèkere		70
Lakshmi Narasimha temple at Vighnasante	1	750
Kêśava temple at Hāranhaļļi		600
Tippu Sultan's Tomb or Gumbaz at Seringapatam		663
Lakshmîkântasvâmî temple at Dêvanûr		510
Jumma Masjid at Sira		538
Mallik Rihan Darga at Sira	4 4	360
Jain Basti at Heggere		723
Ardharimê svara temple at Kelsi	FΨ	125
Tablet on the site of Sivappa Naik's Fort at Nagar		
Isvara temple at Arsikere	* *	95
the state of the s	3.7	4

62. The Saumya Kêśava temple at Nâgamangala was surveyed last year and certain urgent repairs that were found necessary were brought to the notice of the Muzrai Department. As a result of this an estimate for Rs. 2,600 was received in this Office and was returned duly countersigned.

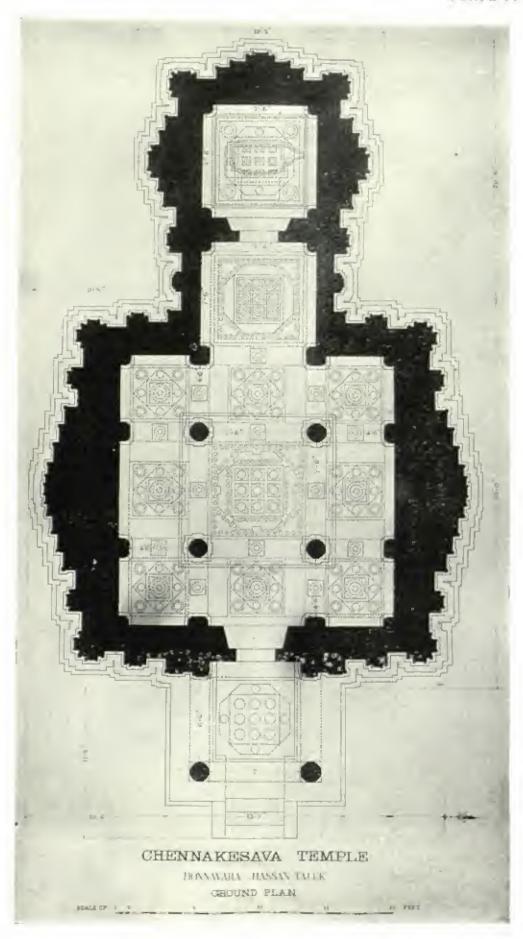
63. An estimate for Rs. 1.830 for the repairs of the Tripurantakêśvara temple at Belgâmi, Shikârpur taluk, was received from the Deputy Commissioner, Shimoga, and was forwarded to Government for sanction. This is an instance to show how rapidly a monument is likely to deteriorate if timely repairs are not promptly executed. This monument which could have been set right within a sum of Rs. 100 in 1914 was estimated to cost Rs. 582 two years later and now demands no less than Rs. 1,830.

64. The Haribaresvara temple at Haribar is a Major Muzrai institution and one of the I class monuments. It is a temple still in service and in a tolerably good condition. It has got ample funds at its credit. The Mukhamantapa and the shrine of the goddess stood in need of repairs and on the recommendation of this department repairs to the extent of Rs. 274 were carried out last year. This year the Sub-Division Officer reported that the monument had not been maintained in a neat condition. This fact has been brought to the notice of the Muzrai Commissioner.

65. The Sub-Division Officer, Chitaldrug, brought to the notice of this department that of the two famous Edicts of Asoka, one at the Jatinga Rāmêśvara Temple and the other on the Brahmagiri Hill, in the Molakâlmuru taluk, the clearer and better preserved Edict at Brahmagiri had no watchman while for the almost totally blurred Edict at the Jatinga Rāmêśvara Temple, the archak of that temple was paid Rs. 6 to watch the monument. He stated that there were a number of Jaina and other temples at the foot of the Brahmagiri Hill and a good two-storied Bungalow on its top. He recommended that a watchman on Rs. 7 be appointed temporarily to watch the Brahmagiri Edict until the demise of the present archak after which only one watchman might be appointed for looking after both. A recommendation has been sent up to Government accordingly.

66. Mr. B. Subba Rao of Bangalore desired to effect certain improvements to the Ganapati temple situated within the Fort walls of the Bangalore City and as the latter is an Ancient Monument, the President, Bangalore City Municipal Council, referred the matter to this Office. As the alterations proposed were very trivial the permission

sought for was accorded.





- the life and achievements of Syed Ibrahim whose tomb is found in the Channapatna towa. Syed Ibrahim was a commandant under Tipu Sultan in charge of the English prisoners at Bangalore in the years 1784-1785. As he was very kind to the prisoners and did much to ameliorate their condition while in captivity, a mausoleum was erected over his tomb by Lord Clive with a view to perpetuate his memory. This information was furnished to the Amildar.
- 68. During the tour of His Highness the Maharaja in the Bâgepalli taluk of the Kolar district during the year under report, the villagers of Devaragudipalli prayed for the construction of a tower over the Mahâdvâra of the Srî Venkataramanasvâmi temple situated in their village. The Deputy Commissioner wrote to this department for expert opinion as to whether the suggestion of the devotees was feasible or not. The place was visited in October 1925 and the existing structure carefully examined.
- of a cloistered courtyard measuring about 180'×140'. In front of this temple and at a distance of a bout fifteen feet an open mantapa 42'×32' is situated.
- 70. Figures are carved here and there on the outer walls of the temple. The following are the most important ones in order: Beginning from the left side of the Navaranga doorway; Râma and Lakshmana; Vênugôpâla; Varâha with Lakshmî on his lap; Trivikrama; A figure with a beard, long coat, and Kammarband, holding an umbrella and carrying a bundle on the shoulder; a King seated on the dais with a female attendant; Kâlingamardana; Ânjanêya; Nârasimha; Garuda; Ranganâtha; Nârasimha slaying Hiranyakasipu; Lakshmî Narasimha; Sarasvati; A Vishnu figure with discus and conch in the back hands, the front right hand being in the Abhaya pose and the front left resting on the knee; two fighting monkeys; Lakshmî Nârâyana and a warrior with a dagger.
- 71. The entrance mantapa which is on the east face of the court-yard measures 33' 10" × 23'—4", and consists of a passage 10'—6" wide in the centre and pials 3'—10" high on either side. The cross wall of the courtyard runs across the structure dividing it at a third of its depth and is joined by the end walls built on the pials. The pillars supporting the roof on the pials are each 1\frac{3}{4} foot square. The height of the mantapa is 15'—10" from the ground floor to the top of the terrace. The structure as it now stands seems to have been originally constructed as a mantapa pure and simple. The arrangement of the pillars and the walls and the comparative thinness of the latter go to prove that there was no intention on the part of the builder to add a tower over it. The foundation consequently cannot sustain any additional load. If a tower has to be built the existing superstructure should be demolished and rebuilt with strong foundations and solid masonry wall. This fact was reported to the Deputy Commissioner.
- 72. The question of repairs to the Varadarâjasvâmi temple at Hebbûr, Tumkur taluk, having come up for consideration, the Deputy Commissioner referred the matter to this department for opinion. The temple was visited in January 1926. It is a small structure in the early Vijayanagar style consisting of a Garbhagriha, Sukhanâsi, Navaranga with a Verandah all round. There are two rooms on either side of the Sukhanâsi. The left room which is empty opens into the Sukhanâsi and was perhaps used for keeping temple articles. The right room opens into the Navaranga and has the figure of the goddess.

73. The image of Varadarāja is about two feet high and stands on a pedestal about two feet high. The figure holds couch and discus in the back hands while in the front left hand there is a mace. The front right hand is in the Abhaya pose. The Goddess is sitting holding lotuses in the back hands, the front hands being in the Abhaya and Varada poses.

74. The temple is fit to be included as a H class monument, but is too far decayed to merit any heavy expenditure. The Deputy Commissioner was informed of this.

75. As directed in Government order No. E. 1256—Edn. 57-24-32, dated the 27th September 1925, the historic monuments situated at Nagar in the Shimoga district

were visited. These consist of the ruins of the celebrated Sivappa Naik's hill fort and the Durbar Hall outside the fort walls. The former is situated to the south of the present Travellers' Bungalow and the latter to the east of the same. Within the hill fort there is erected a stone slab with an inscription indicating the site of Sivappa Naik's Palace and the duration of the rule of his descendants.

76. The Durbar Hall outside the fort is entirely in ruins, there remaining only three walls of the central room opening to the Verandah in front of the building. The building seems to have covered an extensive ground measuring 84 × 36 yards divided into four portions:—(1) a hall measuring about 15×36 yards opening into (2) a Totti 30×20 yards with covered platforms on all the four sides, of which the eastern and the western measure 11×36 yards each and the northern and the southern platforms 8×30 yards each. The Totti is 3 feet deep and well paved with chiselled stone slabs on all the four sides. The western platform does not seem to have had a door to the west direct. It seems to have had a passage to the north side of the western platform leading into a passage east to west with a gate called Diddibagalu to the north of the building as in the old palace in Mysore. The front portion of the Durbar hall seems to have consisted of three rooms (1) 6×17 yards (2) 5×17 yards and (3) 25×17 yards all opening into the Verendah measuring 10×36 yards in front of the building. The open space in front of the Verandah measures 11×36 yards. As the outer wall stretching north to south of the central room made of brick-like laterite stones measures 31 feet and that extending east to west 21 feet, the building seems to have had an upper storey for holding Darbar during the Dasara and other occasions.

by Hyder Ali in 1763, the fort and the Darbar hall seem to have fallen into ill-repair and to have been occupied by English troops at the commencement of the 18th century after the fall of Tipu Sultan in A. D. 1799, as indicated by the inscriptions dated 1802, 1804, 1806 on the stone-slabs over the five graves in a cemetery to the north-east of the Darbar hall. This occupation seems to have continued till 1878 as indicated by an inscription dated 1877 on a slab stone on the grave of one Auttachy Ammah. "the beloved wife of E. Manual 2nd class Hospital Assistant, who departed this life on the First May 1878, aged about 22." This grave is situated in the hinder-most portion of the building itself together with some three or four graves side by side.

78. During the stay of English troops in Nagar, the central room of the Darbar hall seems to have been converted into a Roman Catholic Chapel, as indicated by a bell suspended to a cross-beam with an inscription to the effect "By a sinner, 1st, December 1887." Owing to the fall of the roof or for some other reason, a new thatched house measuring 20×20 feet seems to have been built later on south-west in front of the building and it is now used for the congregation of the Catholic flock of Nagar for prayer and other religious purposes. It is unfortunate that the Catholic missionaries should have selected the site of a historical monument among other sites readily available there for their Chapel and their Cemetery.

79. As regards their preservation the following recommendations were made to the Government:

With regard to the fort walls, nothing more is required except the prevention of any wanton mischief from the inhabitants of Nagar.

As regards the Durbar Hall, it may not be possible to remove the cemetery from that place without wounding the religious sentiment of the Mission. The Chapel, however, can be shifted to a better place well suited for the extension of the building. A fence with iron railings may be put round the site of the Durbar Hall and a stone slab with the following inscription may be fixed at the entrance of the site. "This is the site of the Durbar Hall of Sivappa Naik and his successors, 1645-1763."

80. A series of ponds called "The Seven reservoirs of water" situated in the same town were also visited. They are well preserved and the surroundings are kept clean and neat by the watchman appointed for the purpose.

that he was to the second of t

the second control of the second control of

when I am to the law and the law are



SOMESVARA TEMPLE AT KABALI, FRONT VIEW.



SOMESVARA TEMPLE AT KABALI, BACK VIEW.



(iii.) MANUSCRIPTS AND PRINTED BOOKS.

(1) A Greek furce with Old Kannada passages.

2nl Century A. D.

- So far back as 1899, excavations were carried out at the instance of Biblical Archæological association at Oxyrhynchus in Egypt and a large find of papyri was made. Bernard P. Grenfell and Arthur S. Hunt with the assistance of several scholaredited and published in 1903 the second century texts of this find with translation and critical notes in English in their Third Volume entitled "The Oxyrhynchus Papyri Part III ". Among the new classical fragments contained in the Papyri is found a Greek Farce with some passages in an unknown language. The word "Malpinaik" used in the play in the sense of "a chief of Malpi" a harbour near Udipi in South Canara goes to show that Malpi in the West Coast is the scene of the play.
- 82. From the tenor of the dialogue in the play it appears that a Greek lady called Charition fell into the hands of the king of this region. With a view to get her released a party of the Greeks arrives at this place and after making the king and his party drunk with wine effects its escape with Charition.
- 83. The characters of the play are (1) Charition, a Greek lady, denoted by A who may be regarded as the heroine of the Drama. Whatever might be the language which is made use of along with Greek in the play, she seems to be familiar with it so as to carry on conversation with the king of the country and his party; (2) the king of the country, called Basileus, who seems to be familiar with elements of the Greek tongue; (3) the buffoon B, a Greek personality, who, being a fresh arrival, is ignorant of the king's language and imitates it only to provoke the people; (4) C, the brother of the Greek lady; (5) D, the Captain of the ship, brought thither to take away Charition; (6) F, a Greek personality, (7 & 8) G. & H, two more Greek characters acquainted with the king's language; and (9) the party of the king denoted by the word "All".
- 74. The language of the play is mainly Greek coupled with a few passages in the language of the king of the country. What the second language is can be indisputably determined from the few words the sense of which is easily ascertained from the context or from their explanatory Greek sentences immediately following. In line 210, for example, the buffoon says addressing Charition" will you then to the river Psolichus" To this the lady replies "As you like". From this it may be presumed that she started for the river. Whereupon the women followers of the king denoted by "all" say "Minei" which in Kanarese means "bath". By using the word "minei" (—mina) the women followers seen to say that Charition was going to the river for a bath. Again in Line 39 Col. ii, the women followers say "Ai arminthi" which in Kanarese means "well, who has bathed (in the river) "As the buffoon says immediately after this "They also have run away to the Psolichus" the expression (ârmindai) may be taken to mean that with the exception of those who have already bathed, the rest may go to the river with the lady. From this it is also clear that lady Charition was attended upon by a body-guard of women.

Again in Lines 59, 61, and 64 are found the words brathis, brathi, and bradis which C interprets to the buffoon as meaning "let us draw lots for the shares". If these words are to be taken to mean drawing lots for shares they must be taken to be the contracted forms of bere+athisu (=bêre+âdisu), bere+athi-(bêre+âdi), and bere+adis-(bêre+âdisu). Of these the first and the last words are the same and mean " cause each to play separately ". The second means " play separately ". The play referred to here is no other than dice-play. The word pakter used in Line 62 seems to

be a contracted form of Pagade, a Kanarese word meaning dice.

85. Attention may be drawn here to the interpretation given by Dr. Hultzsch to the word "bradis" (J. R. A. S. 1904, P. 399). Taking into consideration the translation of this word made in the Greek language by C to the buffoon, Dr. Hultzsch took the word "bradis" to be a contracted from of the Kannada words "bêre âdisu"

mearing "cause them to play separately ".

Again " pomensi " is a modification of " ponnenisi " which means in Kannada " having counted the gold ". Thus if allowance is made for the omission, mutilation, and elision of vowels made intentionally in some places and owing to ignorance and inability to correctly pronounce the foreign words in other places and also for the errors committed by successive scribes in copying the piece, and if the correct forms

are thus guessed and inferred from what is meant to be expressed by the speakers, we can assure ourselves that the language to which the words, mina (bath), mindai (bathed) and pagade (dice) belong can be no other than Kannada. As an instance of how unrecognisably a literary passage of a lauguage can be deformed, when it passes into the hands of a scribe not acquainted with that language, can be quoted a corrupt Kannada literary passage from a North Indian copy of Somadeva's "Abhilashitartha Chinta-mani" copied by a Marata scribe in the Devanagari script and preserved in the manuscript library of the Dekhan College, and now transferred to the Library of the Bhandarkar Research Institute, Poona. The passage in its corrupt form runs as follows:—
"Kaustubha ruchiyantim nrikaradolukeh

vivan nire palarnjipa suragusu pari
vrinda hemagige Vishnurvadida charami,"

The correct form of this passage is as follows:—

"Kaustubharuehiyum tannayurasthala dolkaramadulke mugilolnere vidyuchchhaviyantire ranjipanachyuta nemagige Vishņu bēdida varamam."

Here (1) ruchivan is written for ruchiyum.

(2) timnrikaradolukeh for tannayurasthaladolkaramadulke.

(3) nugilaponeraya for mugilolnere.
(4) chhaviyaviyan nire for chhaviyantire.
(5) palarnjipa for ranjipa.
(6) hemagige for nemagige.

(7) rvadida for bêdida.
(8) charami for varamam.

The meaning of the passage is this:— The infallible Vishou, who shone like a flash of lightning on the body of a dark-blue cloud, while the Kaustubha gem was shining on his breast, may grant us the boon

prayed for.

Looking at the corrupt form or the above passage, no one acquainted with Kannada language can say that it is Kannada and that it conveys the meaning given above. Nor is it possible for any one to make any sense out of the corrupt form in any other language, unless a Sanskrit Pandit familiar with the etymological skill shown in interpreting alliterative Sanskrit verses tries to force some sense into the passage. No such etymological speculation is indulged in suggesting probable correct forms and in interpreting the passages in accordance with the history of the people of those days. With this belief an attempt is made here to interpret as far as possible the Kannada passages and words found in the Greek Farce.

86. The main points on which the play is based are (1) the payment of terage or. teramana, ransom for the release of the Greek lady; (2) the play of Paktei or pagade to determine the shares due to each of the Indian chiefs and (3) pana, drinking of wine given to the party in order to render them unconscious. The other Kannada passages found in the play are more or less explanatory of these three important points. So far as the interpretation of the main points is concerned, I presume that my interpretation is right. But with regard to the meaning of subsidiary passages, other inter-

pretations in keeping with the main points may be possible.

187. The plot seems to have been based upon an historical fact of a Greek lady called Charition falling for reasons unknown into the hands of the king or kings (Indon promoi-L. 90 Col. iii) of Malpi near Udipi and of the arrival at this place at some later date of a Greek party to effect her release by paying some ransom (Terage or Teramana, Lines 70-73 Col. ii) as mentioned in the play. The plot seems to consist of an arrangement my de by the Greeks for a feast with plenty of wine (haledehabbede-habbada ede, Line 82 Col. iii) given to the Indian chiefs before departure and of their escape with the lady after making the king and his people fully drunk.

88. The whole piece consisting of the editors' English translation of the Greek portion and transliteration in Roman characters of the Kannada passages is here reproduced with a tentative rendering of old Kannada in modern Kannada and its proreply home in the bable interpretation :-

F. Lady Charition, rejoice with me at my escape

A. Great are the gods.

B. What gods, foot (?)

⁽¹⁾ Observe the insulting word used by the buffoon : What gods, Haidu or Greek?

Mysore Archaelogical Surrey



Cease, fellow.

Wait for me here and I will go and bring the ship to anchor.

Go; for see, here come their women from the chase.

Oh | What huge bows they have !

A womar. Kraunou⁽²⁾ Lalle(3) Another.

Laitalianta Lalle(4) Another. Kotakos anab. iosara(5) Another.

B. Hail

Laspathia(6) All.

B. Ah Lady, help

A. Alemaka(7) Alemaka(8) All.

By Athena, there is no (harm) from us. B.

Wretch, they took you for an enemy and nearly shot you.

I am always in misfortune. Will you then.....to the river В. Psolichus(9)?

As you like. (Drums). A.

All. Minei(10)

Lady Charition, I see the wind is rising, so that we may cross the Indian F. Ocean and escape. So enter and fetch your property, and if you can, carry off one of the offerings to the Goddess.

A. Prudence, fellow! Those in need of salvation must not accompany their petitions to the gods with sacrilege. For how will the gods

listen to men, who try to win mercy with wickedness?

Don't you touch; I will fetch it. Fetch your own things then.

I do not need them either, but only to see my father's face.

A. Enter then; and do you serve them and give them their wine strong, for here they come.

I think they are the daughters of swine: these too I will get rid of **B**. (Drums.....).

Ai arminthi (Drums)(11) All.

They also have run away to the Psolichus. В.

Yes; but let us get ready, if we are to escape.

Lady Charition, get ready, if you can take under your arm one of the

offerings to the goddess.

Hush! Those in need of salvation must not accompany their petitions to the gods with sacrilege. For how will they listen to the prayers of those who are about to gain mercy by wickedness? The property of the goddess must remain sacred.

Don't you touch; I will carry it.

Don't be silly, but if they come serve them the wine neat.

But if they will not drink it so?

Fool, in these regions wine is not for sale. Consequently if they get hold of this kind of thing, they will drink it neat against their will (?)

I'll serve them lees and all.

Here they come having bathed with (Drums). C.

Brathis (12) King. Brathis. All.

Karevano? Does he call?

Lalle. (He is) coaxing. Leennuta, le ennuta lalle-he is coaxing by saying (le and le,) a word usually used in addressing (4)

Kodagusina bayva sara, an insulting word of the buffoon to the maiden (Kodagusu, evidently

the Greek lady.) Lêsu bajia, well, beat him. (7) & (8) Allemmakka, not, my sister. She says " It is not an insulting sound, my sister".

Start, then. Mina? for bath?

Ai ar mindai, who has bathed (among you), meaning that those who have not bathed may (IO) (11)follow her to the river.

Bêre âthisu = bêre â lisu, cause them to play at dice, each separately. The casting of a die is (12)to ascertain whether the player should have his share of feast or gold or not.

What do they say?

C. Let us draw lots for the shares, be says.

B. Yes, let us.

Stoukepairomellokoroke(13) King. Back, accursed wretch !(14) B.

Brathie (Drums)(15) Bere konzei damun petrekio(16) King. paktei kortames bere ialer o de pomenzi petrekio(17) damut kinze paxei zebes lolo bia bradis kottos(18)

Kottos. All.

May you be kicked by ' Kottos.' B.

Zopit (Drums)(19) King. What do they say? B.

C. Give them a drink, quick.

Are you afraid to speak then? Hail, thou whose days prosper! В. (Drums).

Zeisoukormosede (Drums)(20) King.

B. Ah! Not if I know it.

It is watery; put in some wine (Much drumming) Skalmakata bapteiragoumi (21) (22) C.

H. Tougoummi (23) nekelekethro(24) Eitou belle trachoupteragoumi(25) G.

Ah l None of your disgusting ways! Stop! B. (Drums) Ah I What are you doing?

Trachountermana(26)

G. Boullitikaloumbai⁽²⁷⁾ platagoulda bi......⁽²⁸⁾

B. Apuleukasar (drums)(29)

King. Chorbonorbothorba(30) toumionaxiz(31) despit platagoulda bi.....(32)

Toyige payiro mellogarakke, for the boiled pulses, rush and for the purpose of getting the sauce. As the eighteenth Greek letter sigma is usually prefixed to words beginning with a consonant, especially before m and t, here sigma is prefixed to T in touke. This explains the word skal instead of Kal in Line 70 Col (ii) See Liddell and Scott's Greek—English Lexicon.

The buffoon is provoked at the rush of the party. (14)

Bere, athi, = bêre, âdi, play separately. (15)

Bêre kondu hoida mun bêtirêkeyo? = why do you cringe, before it is separately poured to you? Pagadeya kôrutam 1su bêre ellarâde ponnenisi bêtirêkeyo? = Though you have been hoping (16)(17)this much through casting the die each after counting the gold at stake, why do you still

cringe? (18) Tamutake enisi pagadeya tse besadolavia bêre adisu kottu õsu-Cause each of them to play,

each having counted his own (share) and each casting the die loved for odd (number) and chop off the whole (of sauce).

The omission and elision of vowels and change of consonants requires no explanation. This is entirely due to the difficulty of pronunciation of Kannada words by the Greeks.

Pakte-pagade.

Paske or pakse, pakte, pagade,

Since E-sk according to Liddell and Scott and sigma was sometimes changed into t, as prasso into pratto. (Manual of Comparative Philology by Giles, P. 115).

Hô bittu—Oh it fell. The king means that the die fell with odd number, when he cast it. Hoyisikol môsade, have it poured into your vessel by cheating.

(19)(20)

Kal maka tå, bå, = O Son, come and give the wine (Kal). (21)

Opputerake avam 1. (22)

For the ransom agreed upon, give them (wine).

Toyige avam 1.-Give them (wine) along with the boiled pulse. The plural number here (23)indicates the number of drams.

nt kêlêke ettiro-You ask them why. Raise up (your cups). (24)

(25) Âyito belle trâska opputerake avam i. Is it over ? then the white wine; give them (wine) for the ransom agreed upon. Here & is equivalent for sk: See Liddell and Scott's Greek-English Lexicon P. 1596.

Tråskavun teramana-wine is the ransom.

Traskavum-drakshavum

(27) Bå olitu ikal umbai = Come; you drink this good wine,

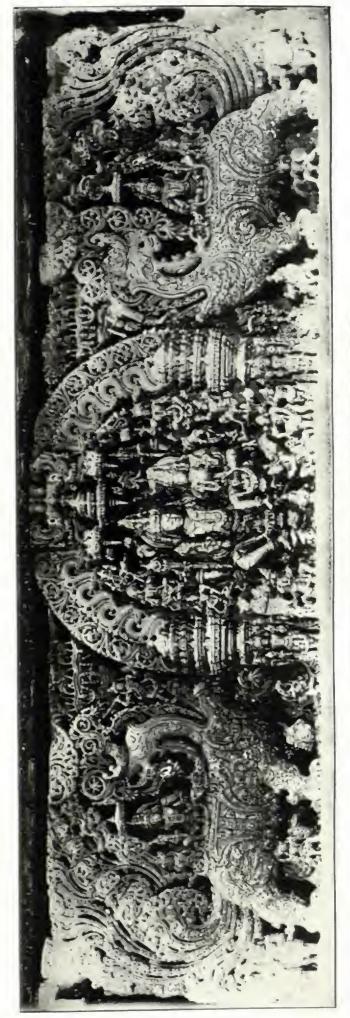
Pål (-bål) taguldapai-you get life.

Mr. L. Rice, retired Director of Archaeology in Mysore suggests that platagoulda may be a Greek word meaning ' to clap hands.'

A puli kasar-This is the sour sediment of the wine, Koruvon orvan dorevon-One who desires will appear, (30)

(31) Tâvamivon—he will give you a place.

(32) Axih desa biqqu bal taguldapai-having left the country of Axih (Oxyrhyncus) you will get life.



LAKSMINARAYANA TEMPLE AT BRAHMASAMUDRA, FRIEZE.

Myeure Archaeological Survey.



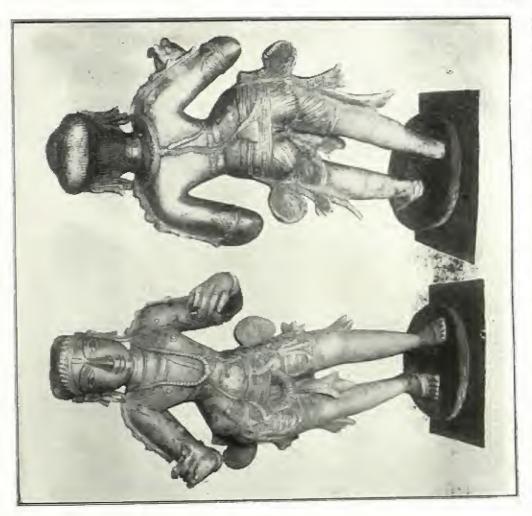
seo sarachis(33) (Drums) oradosatur(34) Ouamesare⁽³⁵⁾ sumpsaradara ei ia da......(36) Martha marithouma edmaimai maitho thamouna martha marithouma (Drums.)(37)tun(38) Malpiniak ouroukoukoubi karako.....ra(39) King. Aba(40) All. Zabede(41) za biligidoumba(42) King. Aba oun. All. Pan our bretikateman ouam bre thououeni 43) King. Panoumbretikate manouam bretou oueni All. Parakoum bretikate ma noum bret ouou eni(44) olusadizaparda piskou piskate man(45) arei man ridaou⁽⁴⁶⁾ oupatei.....a.⁽⁴⁷⁾ (Five drummings). A boundless barbaric dance I lead, O goddess moon. King. With wild measure and barbaric step; Ye Indian chiefs, bring the drum of mystic sound. The frenzied Seric step (Much drumming and beating) Orkis.(48) All. What do they say again? В. C. He says, dance. Just like living men. (Drums). В. Throw him down and bind him with the sacred girdles (Much drumming. C. Finale). They are now heavy with drink. **B**. Good; Charition, come out here. C. Come, brother quickly; is all ready? Yes all: the boat is at anchor close by; C. Why do you linger? Helmsman, I bid you bring the ship alongside here at once. Wait till I give him the word. D. Are you talking again, you bungler? let us leave him outside to kiss the ship's bottom. Are you all aboard? C. Aboard. All. O. unhappy me! A great trembling seizes my wretched body. Be propitious, lady goddess! Save thy hand-maiden! Siva sarakisu-O, Siva, bestow care on us. (33)Oldu ose tôr-Kindly show love to us. (34)Oumesare. This is obscure. There seems to be a village called Sômêsvara near Malpi. Sumpsarada âra aida—Go to the river of the place called Sumpsara or Umpsara. The Greek (35)(36)word Psolichus signifying the name of a river seems to be a contraction of Sumpsaradaru, the river of Sumpsara. (37) This is obscure. Mr. Bhaskarananda Saltore, a Mangalorian friend of mine, says that these words are uttered by the buffoon imitating the sounds of the drums. The following meaning is also suggested by him. Mardam aridevu; mâyada maime; mâyada adan unna; mardam aridevamma.—We learnt a medicine; this is the power of Mâya; Eat this of Maya; We learnt medicine. But I doubt it. Tun, an imitation of the sound of drums (38)Malpinâik avara avvage karadukol-O Malpinâik, Chief of Malpi; the rest is obscure. (39)The repetition of ouks, etc., is due to wine. Aba-abba: a word of exclamation. (40)(41) Habbe le—Habbada e'le—the dish of a feast.
(42) Habedege idan unbâ—Come, eat this for a dish of a feast. (42) Pånavan bêre ettikkade månavan bêre ettau avve nį—Without the distribution of drink to us separately, you divide shares of ransom (måna), O madam.

(44) Parakeyam bêre ettikkade månavam bêrettau avve nį.—without setting side our blessings you divide shares of ransom, O madam. (45) Olisade irpara tappisikol oppisikkute emman.—unable as we are to win your regard, you may go away with our free consent. År emmanuar-Who are there like ourselves ? (47) Idu oppite.—is this to your satisfaction?
(48) Oragisu—support him (the king). This seems to have been said when the king was stumbling due to intoxication. This word C seems to have mistaken for a Greek word of almost (46)

similar pronunciation and interpreted it to mean "Dance.

- 89. Glossary of Kanna la words occurring in the Greek farce.
- Note 2.—Kraunou—Karevano: interrogative form of future tense of third Person singular of the root kare, to call.
 - Do 3,-ialle-coaxing, caressing, love ; cp. lallevátu.
 - Do 4.—laitalianta lalle—used for léennuta léennuté lalle. Here lé is a particle used in addressing females. ennuta, imperfect participle of the root en, to say.
 - Do 5.—kotakos anab iosara used for Kodagūsina bayva sara. Kodagūsu is a virgin.
 bayva, present participle of the root bay—to insult. sara—svara—voice, sound.
 - Do 6.—laspathia used for lesu, badiya, lesu-well, badia, imperative singular form of the root badi, to beat.
 - Do 7 & 8.—alemmaka used for allemmakka—alla—emma+akka, no, our sister. alla+emma—allemma. Here the final vowel a in alla is dropped in contact with the vowel e in emma. By the same rule emma+akka—emmakka.
 - Do 10.—minei used for mina ay, is it (for) bath? mina, noun form of the root mi, to bathe. ay or ai is an expletive.
 - Do 11.—ai arminthi used for ay ar minday; Oh! who has bathed? ar—who? minday, second person singular indicative form of the past tense of the root mi, to bathe.
 - Do 12 & 15.—brathis and brathic used for bere adisu and bereadly respectively; bere—separately; adu, second person imperative singular of the root adu, to play. adisu, second person imperative singular causal form of the root adu.
 - Do 13.—stoukepairo mellokorake used for toyige pâyiro mellôgarake, toyige—for boiled pulse; pâyiro, second person imperative plural form of the root pây, to rush. mellôgarake.—for the sauce (dative singular)
 - Do 16.—bêre konzei damun petrekio used for bêre kondu hoyyada mun bêtirêkeyo. Kondu, past participle of the root kol, to take. hoyyada, negative participle of the root hoy, to pour out. mun—before.
 - The same cause that changed p into h in later Kannada may be presumed to have effected the change of Kan. p into z in the pronunciation of the Greeks.
 - Do 17. Kanna'la form pagadeya körutam'isu bêre ellaride ponnenisi bêtir êkeyo.

 pagadeya, accusative singular of pagade—dice. Körutam, present participle of
 the root köru, to desire, hope. isu—this much. ellar—all persons. âde, having
 played, from the root âdu, to play. pon—gold. enisi—having counted, from the
 root enisu, to count. bêtir, past plural of the root bê to beg with an humble pitiable
 voice. êkeyo—êke-to. êke-why. 9, an expletive.
 - Do 18.—Kannada form—tammutake enisi pagadeya ise besadolaviya bêre adisu kottôs. tammutake
 —to yours. For the form tammutu see "Sabdamanidarpana Sutra 148." ise—
 isu+ê, this much besadolaviya—besada+ olaviya. besada—of the odd number.
 olaviya, accusative singular of olavi, love, from the root ol, to love. ep Sabdamanidarpana, Sutra 209. kottu-chop off; ôsu-all.
 - Do 19.—Zopit used for ho bildattu. ho, an interjection, bil dattu past, singular of the root bil.
 - Do 20 .- Zeisoukormosede used for hoyisikol-get poured. mosade-by deceit,
 - Do 21.—skalmakataba used for kal maga tā. bā kal accusatīve singular. maga, son, vocatīve case. tā, bā—second Person imperatīve singulars of the roots tar, to bring, bar, to come.
 - Do 22.—Kannada form—opputerakavami—opputerake+avam+i; opputerake is the compound form of oppida terake—to the ransom agreed upon, from the root oppu, to agree to; avam—them, i, second person imperative singular of i, to give.
 - Do 23.—Kannada form toygavamî—toyge+avam+î.: toyge, dative singular of toy, boiled pulses, avam—them, î—give.
 - Do 24.—Kannada form—ninkêl êke ettirê. nin—you. kêl—second person imperative singular of the root kêl, to ask. êke— why, ettirê—raise up, second person plural imperative of the root ettu, to raise.
 - Do 25.—Kannala form dyito beldraksha opputerake avam 1. dyito—is it over. beldraksha—white wine. For the rest see Note 22.
 - Do 26.—Kannada form dråkshavum teramana, dråkshavum, wine also; teramana, payment or ransom from the root teru—to pay.
 - Do 27.—Kannada form bå ollitikalumbai—bå+ollitu+ikal+umbai, bå—come, olitu—well (adverb); ikal—this wine, umbai—You will drink from the root un, to eat.
 - Do 28.—Kannada form bûl taguldapai, bûl, life, accusative singular, taguldapai, second person singular present of the root tagul, to be in contact with, to enter into.
 - Do 29 .- Kanna la form a puli kasar : à, particle indicating wonder. puli-sour. kasar-sediment.
 - Do 39.—Kannada form kôruvon orean dorevon, kôruvon—one who desires, from the root kôru, to desire, to long for, orean—one (masculine singular). dorevon, will be forthcoming, from the root dore, to obtain.
 - Do 31.—Kannala form theamison; theam—a place, accusative sing. fron—will give, third person furture singular of 1, to give.
 - Do 32.—Kannada form. Axih dêsabijiu— dêsavam + bijiu, having left the country. bâltaguldapai. See under Note 28.

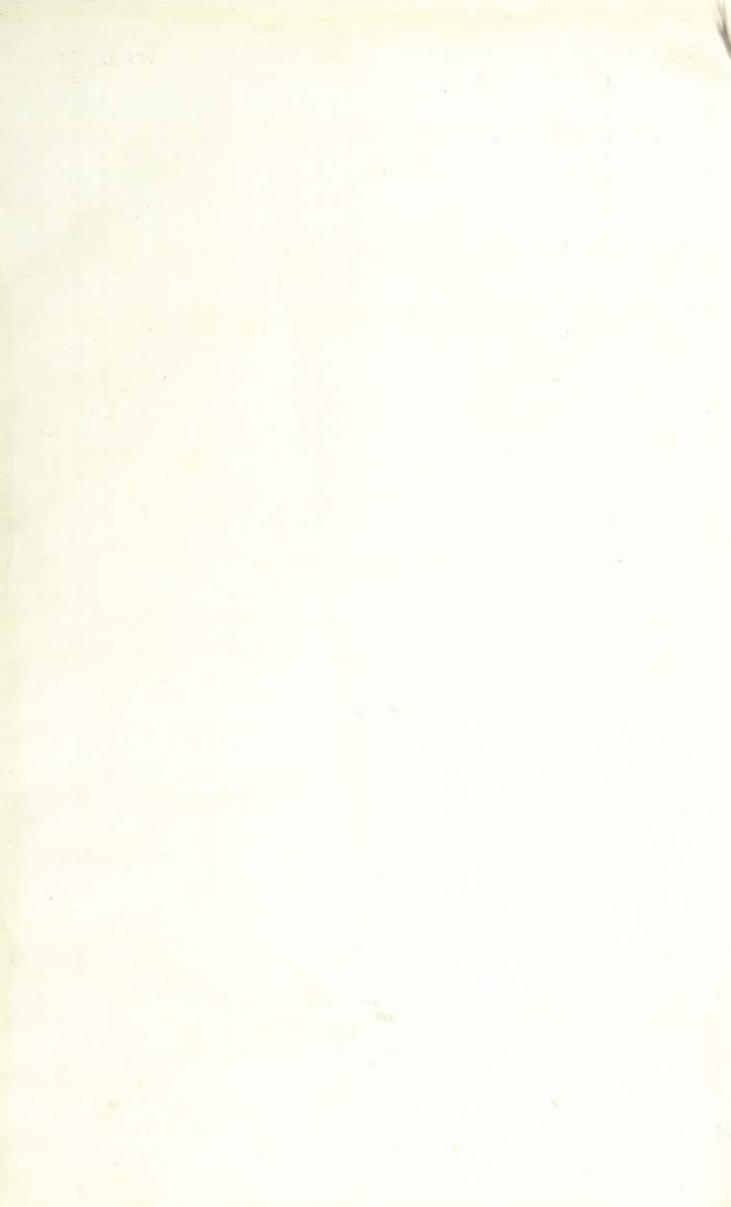


METALIC STATUE OF VISHNUVARDHANA IN CHENNAKESAVA TEMPLE AT BELUP.



SOMESVARA TEMPLE AT SOMPURA, LINGA.

Mysore Archeological Survey.



- Note 33—Kannada form Śiva sarakisu. Śiva—O, Śiva. sarakisu—take care of second person imperative singular of the verb sarakisu formed from the noun saraku—care op sarakugol.
 - Do 34.—Kanna, la form. oldosetôr.—Oldu+osetôr. oldu—having loved from the root ol, to love osetôr—ose+tôr, show love, ose, love is used both as a noun and a verb.
 - Do 36.—Kannala form. Sumpsaradâra eyda. Sumpsaradâra—Sumpsarada + āra. Sumpsarada of Sumpsara, named Sumpsara: āra river, accusative singular from the noun āru—river Tamil āru, river: cyda—go to, second person singular imperative form of the root cydu, to attain, to go to.
 - Do 39.—Kannada form Malpindyak avarasvege karedukol Malpindyak, vocative case, avaraveegeavara, their, avvege—to mother, karedukol catch hold of, send for, second person singular imperative form of the root kare to call.
- Do 41,-Kannala form. habbede-habbada+ede. habbada-of a feast; ede-a dish.
 - Do 42.—Kannada form. habbedegidunbā—habbedege+idun—bā,×habbedege—habbada+edege; for the dish of a feast. idun-ida+un-ida-this accusative singular un-eat, imperative singular second person. bā—come, imperative singular, second person.
- Do 43.—Kannada form. pánavam bêrettikkade mánavam bêrettavve ni (n). pánavam —drink, accusative singular. bêrettikkade—bêre-tettikkade, bêre—saparately, apart. ettikkade not having distributed, from the verb ettikku—ettu+ikku, to set apart; to give: mánavam—ransom op teramána, accusative singular; bêrettavve, bêrettu, set apart, second person singular, imperative of the root bêrrettu—bêre-t-ettu. avve, vocative case—0, madam: nî—nin—you (singular).
 - Do 44.—Kanna la form.—parakeyam bêrettikkade manavam berettauve nî (n). parakeyam—blessings; acc. singular of parake. For the rest vide note above.
 - Do 45.—Kannaja form. olisade+irpara+tappisikol+oppisi+ikkute+emman.
 olisade=without loving, negative participle root of ol, to love. irpara. objective
 plural meaning those who are. tappisikol, escape, second person singular, imperative of root tappisikol, to escape.

oppisi-having persuaded us, from the root oppisu, to persuade. ikkute-having left behind. emman-us, pronoun. First person plural, objective case.

- Do 46.-arcimant-ar+emmannar. ar-who, emmannar-that are like us.
- Do 47.—Kanna la form. idu+oppite. idu=this. oppite— is it satisfactory?—from the root oppu=to satisfy.
- Do 48.—orkis—oragisu—to make one lean upon, to support. second person singular, imperative form of the root oragisu.

90. The Purport of the Greek Farce.

One of the women forming the king's party asks another whether the buffoon is calling. Another woman replies that he is coaxing her. A third woman adds that he is not only coaxing but also addressing her by using the word 'le' le' which is however a vulgar term of address. Accordingly, a fourth woman says that the word is an insult to kodagûsu, the Greek lady. Meanwhile the buffoon uses the word, 'charite, hail' which the Indian women mistake for his coaxing call to Charition whose Indian name seems to have been 'Chaireite or Châremma.' (Line 16, col i'. This along with his use of the vulgar term 'le' irritates the women-folk. Forthwith they take up their bows and arrows to shoet him saying "well, strike him ". The buffoon is frightened and appeals to Charition for help. Accordingly she interferes saying that he was not insulting. The women-folk draw the attention of each other among themselves by repeating the phrase 'not, my elder sister'. Then the buffoon asks the lady to go to the river Psolichus for being ready to escape, as previously arranged. She starts and the king's women-folk consider that she is going to the river for a bath (mîna) and ask such among themselves as have not yet bathed to accompany the lady to the river. Meanwhile one of the Greeks asks the lady to carry off some of the jewels of the Hindu Goddess whom she seems to have feigned to be worshipping in order to escape from the overtures of the king for marriage. She refuses to take any of the jewels of the Goddess and says that her seeing her father's face is dearer to her than the jewelry of the Goddess. Now the Captain of the ship draws attention of the buffoon to the approaching party of the king and asks him whether he will take up the task of serving them wine to make them drunk and senseless so as to give the Greeks an opportunity to escape unscathed. The buffoon consents and hopes to wait for the departure of all the women of the second batch also (daughters of swine) to the river. But he doubts whether the Indians would ever drink such a thing as wine, though as C says it is rare in India.

Meanwhile the king and his party assemble on the spot after taking their bath with a view to take up their respective shares as determined by casting the

dice (Pakie-pagade) marked with odd and even numbers, any odd number (Besa) being taken as a sign for winning the share. Accordingly the king asks the buffoon to cause the chiefs to cast the dice to determine their respective shares and tells the chiefs to go for their refreshment (Mellôgara). But the chiefs hurry on for their shares without easting the die and receive a rebuff from the buffoon. The king intervenes and remonstrates with them for their hurry to take up the share before it is duly allotted (Hoyyada mun) and asks them why they impatiently cringed for their shares, though they had hoped to win their shares by casting the dice, each declaring the amount of his due (Ponnenisi) and tells the buffoon, to cause each of the chiefs to cast the dice, regarding the odd number as a sign for success. Then the king's party ask the buffoon to go on with his work and the buffoon not understanding their speech insults them in Greek, by saying that they might receive a kick from Kottos. Immediately the king throws the dice and seeing their fall with an odd number says "Ho bit-bildattu-fell", thereby claiming his share. But failing to understand what the king said, the buffoon asks C to explain it to him. C, however, tells the buffoon to quickly give their wine without caring to interpret the king's speech. buffoon asks him whether he was afraid to interpret it and proceeds to serve them wine, by exclaiming " Hail thou whose days prosper ".

Being now interrupted from their proceeding to cast the dice and take up their shares the king and his party go to partake of the wine readily brought before them. The king tells his party that so far as wine is concerned there is no allotment of a fixed quantity and that therefore they may avail themselves of any quantity of wine, even by deception (môsade). But the buffoon who seems to have been somehow or other familiar with the word môsa says that he will be careful so as not to be deceived.

Immediately the buffoon serves the wine. But seeing its diluted appearance, C tells the buffoon to give them strong wine, while G. says to the buffoon to give them wine as a kind of ransom agreed upon. (Terake avam i and trakavun teramana).

Neither the king nor his party seem to have caught the meaning of what G. & H. said. But the buffoon who was in the conspiracy seems to have caught the significance of it and being disgusted with their careless talk, asked them to stop their talk, warning them of its danger. Still being perhaps sure of the effects of wine on the king and his party H, goes on saying that wine is the ransom. But G, however diverts the attention of the king by telling him to drink wine and prosper (bâl taguldapai) and the buffoon says that he is ready to give even the sour sediment of wine contained at the bottom of the vessel.

Though the king promised to release the Greek lady by taking ransom, he exhibits now, perhaps due to the effects of wine, his love to Charition by saying that a man, i.e., himself who desires to have her is at her disposal and asks whether she will like to prosper in his country after she has long left Oxyrhyncus. He appeals to Malpinâik and Sêo to make the lady return from the river. The king's speech here is incoherent, due to the drinking of wine and is obscure.

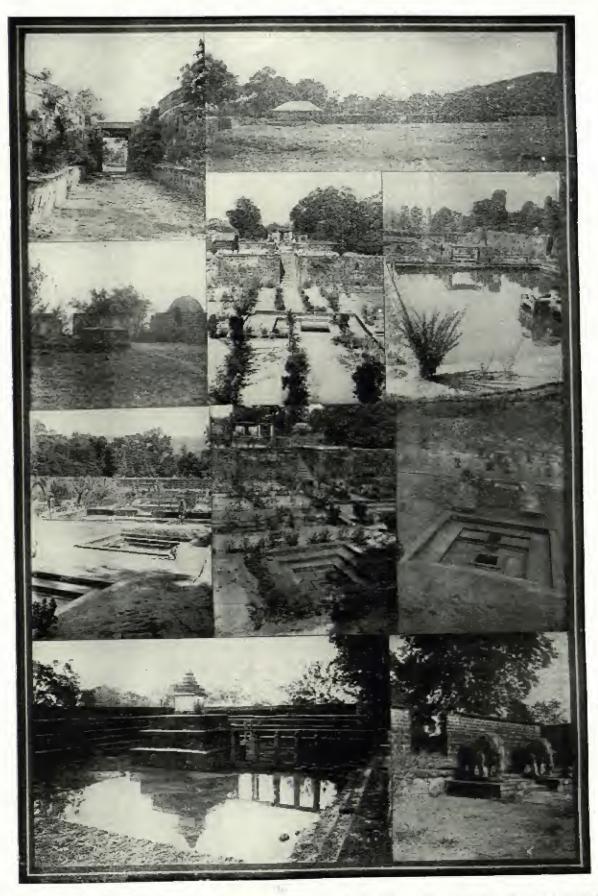
The king at last talks to himself thinking of the lady who is gone to the temple and asks her to divide at least the ransom though she has neither distributed the wine nor received the blessings of the chiefs by distributing the ransom and says that as he has failed to win her regard, she may leave him behind and depart, obtaining his free consent.

Then the Indians fully drunk begin to dance with their heads reeling. At this juncture the Greeks take to their legs and embark on their ship in the river.

91. A distinguished savant of the Mysore University interprets the Farce as follows.—

Two points are clear.—(1) The Greek party have crossed the Indian ocean and landed on the coast and they plan to rescue the lady. They had escaped being wrecked in a storm or more probably captured by pirates but they had some escapade. (2) They planned to make the Indian king and his followers drunk and then to carry away the lady.

Of the Greeks the four most prominent characters are the lady. (A). her brother (C), the buffoon (B) and the captain of the ship (I). The lady and her brother know the country, the language, and manners of the people. Whether her brother had come in the vessel is not certain, but it is probable.



GATE WAY OF THE HILL FORT OF SIVAPPA NAIK 2. DARBAR HALL OF SIVAPPA NAIK.
 WATCH TOWER ON THE HILL FORT. 4, 5, 6, 7 AND 8. THE SEVEN PONDS OR DEVAGANGA NEAR NAGAR, SHIMOGA. 9. POND AT MAHANTU MATT. 10. STONE ELEPHANTS AT THE ENTRANCE OF THE POND AT MAHANTU MATT NEAR ANANTAPUR, SHIMOGA DISTRICT.



The scene opens with a visit of the captain of the vessel to the lady in front of the temple of the Moon-goddess. Before this the Greeks had probably seen the king and talked about the lady's release. But this is not certain. One batch of women armed with bows (and arrows) is coming in from the chase; the king and the Indian chiefs have alredy returned from the chase and gone to bathe in the river Psolichus and the lady and her brother are expecting them back.

The buffoon is seen by the party of women and excites their hostility. The lady saves him. These women evidently had not seen him before. The buffoon manages to send the party of women away to the Psolichus. The captain asks the lady to enter the temple and bring away one of the offerings (jewellery) to the goddess, but the lady condemns this as a sacrilege.

At this time another party of womer arrive from the hurt; they are also sent

away to the Psolichus for a bath.

Now the lady enters the temple to make ready for the escape; it being arranged that on the return of the king's party from the bath, the buffoon is to serve the wine reat and strong. "(Do you serve them?)—"addressed to the buffoon.

. It should be noted that from this point orward, i.e., all through the feasting and drinking the lady, keeps herself alouf in the temple, where she was a hand-maiden of the goddess. The lady enters the temple immediately after saying, " (they come, serve

them the wine neat)".

Now appear the king and the Indiar chiefs. The king's first utterance is "Brathis," and the Chiefs repeat "Brathis". If this is Kannada speech, (and the previous use of "Minei" "Ai arminthei" by the Indian women establishes this as highly probable), this "Brathis" may stand for "bere âdisu" meaning cause each to play separately, i.a., "let each play" or as the lady's brother explained to the buffoon.—"let us draw lots for the shares." Thus after the chase and the bath in the river comes the dice-playing. But shares of what? The word 'pomenzi' seems to stand for 'pomensi' (Having counted the gold) and in that case some gold was at stake. If this is correct, was it the usual stake? One suggestion is that it was ransom money for the lady and had been offered by the Greek party (or the lady's brother). In that case, we can see 'terage' in 'oupteragaumi' and 'termana' in trachountermana." both terage and teramana in Kannada standing for ransom. But the objection to this view is, that if they had brought gold for ransom, the Greek party would certainly refer to it in the conversation about the booty (the jewellery and other things the lady was asked to bring with her), but they are entirely silent both when they are plotting the escape and after the drinking scene when they are going aboard. A better interpretation would be to treet the wine itself as a sort of ransom playfully offered by the brother (it is he who says "give them a driok quick"). (H), evidently an Indian chief, says—"Tougoummi" which may stand for "Toyige avam i" give them (wine) as an addition for the sauce.

Then the passage will be constructed thus :-

G. Skalmakatabaptiragoumi: ("O soo, come and give the wine," this is addressed to the buffoor).

H. Tougoummi : give (wine) as an addition for the sauce.

G. Eitobelle trachoupteragoumi: (it is over,—now the white wine—give them wine as a ransom agreed upon).

(Here they fall upon the wine).

B. Ah! none of your disgusting ways. Stop! ah! what are you doing?

H. Trachountermana (wine is the ransom): 'don't you see wine is a ransom.' (Jokingly said or to induce the Greek to pour the wine).

It may be noted here that they used sauce and some dish along with the wine. The word Zabede may be taken for 'habbede' (a dish). There seems to be a reference to sauce in the word 'mellogarake'. The phrase 'Zopit' may be taken for 'hô bittu' it fell' (referring to the throw of dice).

The buffoon's words, 'Martha, marithouma, etc., may be only an imitation of the sound of the drum, as suggested by Mr. Bhaskaranda Saltore. The king's speech in Greek "A boundless barbaric dance I lead? O goddess moon." would seem to show that the king could speak Greek. But probably the king actually spoke in the Indian

language, and the speech as we have it is only a Greek rendering for the benefit of the audience at the Greek theatre. Various reasons may be urged in favour of this view. The king was addressing the Indian chiefs, who could not possibly follow this high-flown Greek verse; neither could the king himself be equal to this composition. The words 'barbaric' 'Selene' (for Goddess moon) 'Indian chiefs' would be explicable in a Greek rendering of the king's own native speech, but would be very inappropriate in the mouth of an Irdiac king addressing tribal chiefs under him. This is further confirmed by the fact that the bufioon immediately asks what do they all say again? (Here they must include the 'king and 'ad') and the lady's brother who could follow Kannada replies.

—'He says dance' when 'he' must refer to the king. And this question and answer would be quite out of place, if the king had spoken in Greek.

It is after this when the king and the chiefs are heavy with drink, and the king is thrown down, that the lady's brother calls her out of the temple-good Charition,

come out here.

And the lady is anxious to go abound. "Come, brother, quickly." is all ready "? And the brother answers. "Yes, all." "The boat is at anchor close by." There is no reference to the gold of the lady's ransom, just as there is none to any jewellery of the temple. If these had been there, or were being taken away, there would be bound to be a reference. The stage play for the purpose of the audience would make

this necessary, evidently there as was no gold for ransom.

If the Greeks' gold had been counted or spread out before, it must have been collected before the departure of the Greeks. Nothing was done. There was a playful talk of the wine as a sort of ransom for the lady, that was all. It may be noted that the lady calls herself a hand-maiden of the goddess (evidently the moon goddess of the temple.) She had probably attached herself as a sort of vestal virgin and was in custody of the temple offerings and this might have been a sanctuary which protected her honour. She is very grateful to the goddess for this protection. She longs to see her father's face, and she is not only affectionate but honourable and pious. It is not clear whether the brother came with the party in the vessel, or had stayed on in the country after the lady's-capture. But the buffoon had come in the ship, and the captain must have somehow bungled and got into a scrape perhaps with pirates or when landing on the coast. And the buffoon calls him a bungler.

As regards the women's conversation beginning 'Kraurou' it is to be noticed

that in first draft in Col. 1 :--

We have the Captair saving-rejoice with me, etc., the brother-" lalei ba.....referring to talking or prattling perhaps of the buffoon,

ther z (an Indian)-leands,

then -a line omitted, perhaps something said by the buffoon, pointing to, 'autas' 'these women'.

This must have been an insulting gesture (the buffoon calls the women later on, 'daughters of swine ').

The women here wanted to shoot (this was acted on the stage).

Then comes 'alemmaka' probably said by Charition, meaning-- Not so, he is

This first draft was replaced by the more elaborate passage in the text as we have

Now in this text-we have first the buffoon saying 'What huge bows they have ?"

Here he must have pointed to the women (antas' as in the first draft) with some gesture.

One woman noticing this says-Kraunou, Does he call?

Another woman - Lalle-he caresses. (i.e. she mistakes it for a caressing, gesture.) Here 'lalle' in Kannada means 'caresses'. The only difficulty about this interpretation is that 'lalle' and "le, le" would then be Sanskritic like Panam (if it means drink).

Another woman-Laitalianta lelle- (i.e., he caresses, by saying 'le', 'le ').

Now the buffoon may have in addition to the gesture, with which he pointed to the women, actually used the Greek word 'lalei's or 'laleis' as the brother had used it the moment before, rebuking the prattling of the captair (as he rebukes the Captain in line 102 saying "laleis pali", dost thou talk or prattle again.) And the Indian women mistook it for an insulting gesture, and for 'le, le "addressed to them. Then another woman says Kotakos (or Kouakos), etc.

Then the buffoor addresses the woman chaireite, hail.

And the women make as if to shoot or beat him (" laspathia ").

Then the buffoon cries out to the lady for help.

And the lady says—alemaka, or alemmaka (as in the first draft) meaning—Not so, he is our man, i.e., no enemy, he means no harm.

(2) The Svayambhu Purana and Fahien.

92. The Svayambhupurana is a Sthalapurana in Sanskrit devoted to the description of the spread of Buddhism mixed with Saivism in Nepal. This work is now available complete in print. It appears to have been printed in Calcutta. As no title page is found even in the copy obtained direct from the Panjab Sanskrit Book Depot, Lahore, it cannot be said when and in what press it was printed. It is, however, stated in the colophon of the work that one Jagadguru Sagara got the transcription made in Samvat

919 (= A. D. 1798) for the peace of his departed daughter in heaven.

The Purana contains eight chapters. In the first chapter Upagupta is represented as narrating to Aśôka, the story of the Buddha's journey to Dharmadhatu, Kâlîhrada, and other places, rivers and lakes in Nepal. In the second chapter the appearance of the Svayambhulinga-chaitya-bhattaraka on the top of the Gôśringaparvata and the merits realised from the worship of that linga are described. In the third chapter a number of Chinese pilgrims is said to have been coming to Nepal with a view to worship the Svayambhu-linga not only during the reign of Parvataraja and his preceptor Viśvabhû, but also at the time of Manjuśrî, a famous Buddbist teacher, and of King Dharmaraja. The fourth chapter narrates the story of Krakuchhanda and his pilgrimage with his disciples through various sacred places in Nepal and also the arrival at Nepal of a China King called Dharmakara at the time of Manjudêva known also as Manjuśri. Dharmakara is also stated to have established bimself as the King of Nepâl and to have been anointed by Manjudêva himself. The fifth chapter is devoted to the description of the merits secured from pilgrimage in Nepâl. In the sixth chapter a Chinese traveller called Prâhûnaka and also Alpaprâhûnaka or Young Prâhûnaka, named also as Dharmaśri, is said to have arrived at Nepal and resided with Manjudêva or Manjuśri, a famous Brahmin Scholar well acquainted with Buddhist religion and philosophy. While coming to Nepal with the desire of learning Indian arts, sciences, agriculture, and Buddhism, the traveller is said to have met Manjudeva when the latter was ploughing his field with a plough drawn by a lion and a tiger. asked by the traveller where the Manjuśri mountain with its god called also Manjuśri was situated, the plougher is said to have replied that it was a part of the Himalayas and that it was very far and too much covered with snow to be approached at that time of the year. On taking him to his own house, Manjudêva, the plougher in company with his two wives called Varada and Môkshada is said to have attended to his comforts and done his best to relieve him from the fatigue of his long journey. sleepy seems to have been the traveller that night and late in the morning the next day that when he did not reply to their call in the morning the two wives of Manjuśrî are said to have regarded him as dead and said so to their husband. Manjudêva is said to have run there and succeeded after a hard struggle in arousing him. On being asked whence and why he came to Nepal and whether the name of Manjudêva or Manjuśri was known even in his remote native place the traveller replied that he came from China and that Manjudeva was not heard of in China but that he came to know of him as a distinguished scholar from the Sangha of Buddhist monks in the Vikrama Vihâra in Benares. His object in coming to Nepâl was to learn the Nâmasangîta or the Buddhist songs in praise of the Buddha and the meaning of the Dvadasakshara Mantra. He also wanted to collect books on the six sastras, grammar, poetry, dictionaries, the Prajnaparamita, the Mahayana Sûtra, the Avadana, and the Puranas. When talking with the Pandits assembled in the Vikrama Vihara in Benares, he was told that after Krakuchhanda and Kanakamuni had passed to heaven, there was no one then except Manjuśrî of Nepâl who could explain the meaning of the twelve-syllabled mantra. Hence he took the trouble of coming to see him in Nepâl and requested Manjudêva to teach him the meaning. Manjuśrî taught him the Tantric cult and permitted him to go back to Benares. A few days after, Manjusri also went to Benares and saw the

traveller there for a second time before he left for China. The seventh chapter narrates the story of Prachandadeva, an ancient King of the Gangas. He is said to have renounced his kingdom in favour of Saktideva, his son and turned out a Buddist Bhikshu under the name Santikara and Vajracharya in Nepal.

In the eighth chapter we are told how Gunakâmadêva, King of Nepâl, followed the advice of Santikara or Vajracharya and relived the miseries of his people from a severe seven years' famine and how Narendradeva his son, followed the instructions of Vajracharya and ruled over Nepal for the good of his subjects. The advice given by Vajrācbārya is set forth in the following Verses (PP. 440-441);
na hi drumāh svabhōgārtham phalanti prithivîtale

yô nyaduhkhâni vijnâya sidhu bâhyaih prabôdhayêt

sa êva munisatvastho yatah parahitê ratah l

anyaduhkhêna yô duhkhî yo nyaharshêna harshitah!

sa êva jagatâm îśô nararûpadharô munih

" Never do the trees on earth bear fruit for their own enjoyment. Whoever, coming to know the distress of others, awakens himself, is verily a sage, for he is bent on doing good to others. Whoever is distressed when others are distressed and pleased when others are pleased, is verily the lord of the world in human form."

95. The principle of other-regarding seems to be the essence of Buddhism in as much as the Buddha himself is stated to have expressed. " Buddhô bhavêyam jagatô hitâya."(1)

" The awakened one will I be for the good of the world."

- 96. From Fahien's accounts of his own travels it is learnt that Manjuśri was a celebrated Brahman teacher in the Mahayana Vihara at Patalipura(2). But in the Purana he is said to have been the resident of Nepal and to have been visited by Fahien in Nepâl. If the Purâna can be trusted, it may be presumed that Manjuśrî was well known to and was frequently visiting the Mahayana Vihara at Pataliputra. As the traveller is made to say in the Purano that he heard of Manjusri even at such a distant place as Benares, it follows that he was a reputed scholar in those days. It follows from this that the Chinese traveller called Prahûnaka in this Purana can be no other than Fahien. This is a rare instance of a Sanskrit work being devoted to the history or tradition of the arrival of a Chinese traveller in India and of the studies he made under a teacher of historical reputation. It may also be presumed that as Gunakâmadêva and Narêndradêva, his sons, mentioned in the Purâna are counted among the later descendants of the Sarva Vamsi dynasty in Nepalese Chronicles, Dharmaraja who is described in the Purana as having ruled over Nepal prior to Gunakamadêva was an earlier King of the same dynasty and identical with Dharmadêva, father of Manadêva mentioned in the Nepalese inscription No. 15 (I. A. Vol. IX, PP. 163-193). According to Nepalese inscription No. 1 (I. A. Vol. IX, P. 163) the date of Manadeva is Samvat 386, Jyêshtha Sukls 1 with the constellation, Rôhini.
- 97. This samvat is taken by Dr. Fleet and other scholars to refer to the Gupta Era, while Dr. Buhler attempted to identify it with the Vikrama Era of B. C. 56. It will presently be shown why it cannot be taken either as the Vikrama Era or as the Saka Era. Nor can it be regarded as the Gupta Vallabbi Era of A. D. 319-320, as is done by Dr. Fleet, without the risk of being involved into chronological absurdities, as will be pointed out later on. Here taking the starting point of the Gupta Era at 200 A. D., the date of Manadêva, son of Dharmadêva, would be Samvat 386-200+ 386—A. D. 586. From this, it follows that Darmadêva, father of Manadêva must necessarily have lived in the latter part of the six century A. D. It is known from Bendall's inscription from Nepâl (I.A. XIV, P. 97) that Sivadêva I, the fath r of the greatgrand-father of Dharmadêva, was ruling over Nepâl in Samvat 318-A. D. 518 with Amsuverman as his Samanta or feudal chief under him. This precludes the necessity of any prince being anointed as King of Nepal for twenty or thirty years prior to A. D. 518 when Manjuśri, the teacher of Fahien, could possibly have lived. Hence no reliance can be placed on the statement of the Svayambhupurāṇa that Dharmarāja was anointed by Manjuśri as King of Nepâl. Even after A. D. 518, Dharmadêva could be the King of Nepil only in name in as much as Amsuvarman, feudal chief under Sivadêva up to A. D. 518 was the declared Maharaja of Nepal according to Nepalese

(I) Vidyonanda's Apta-pariksha, P. 43.

⁽²⁾ Buddhist Records of the Western World, Vol. I Introduction P. 56 and Travels of Fahien, P. 79.

inscriptions Nos. 1-7 (l. A. IX, PP. 163-193). He seems to have been succeeded by Mânadêva some time prior to Samvat 386—A. D. 586.

98. In the Nepalese incriptions (1 to 15) there are two forms of Samvat mentioned, one in three figures and the other in two. The former is taken by Dr. Fleet to refer to the Gupta Era of A. D. 319-320 and the latter to the Harsha Era of A. D. 606-607. This interpretation not only fails to satisfy the astronomical condition mentioned in Manadêva's inscription dated Samvat 386 but also launches us into chronological absurdities from which there can be no escape unless the theory of the starting point of the Gupta Era at 319-320 is rejected and that of A. D. 200-201 is preferred and adopted.

99. The astronomical condition mentioned in the inscription No. 1 of Manadéva is that the moon stood in the constellation Rôhini on the first lunar day of the bright half of the month Jyéshtha of Samvat 386 the day of the inscription. According to Swamikannupillai's revised edition of Indian Ephemeris, Vol.I, Part II, the constellation of the first lunar day of the bright fortnight of the month of Jyéshtha, A. D. 705 was

Krittikâ but not Rôbinî.

100. Hence it follows that A.D. 705 is not the year intended by the publisher of the inscription. It has been pointed out in the Archæological Report of Mysore for 1923-24 how the Brahmin, Chinese, and Ceylonese traditions regarding the age of the early Gupta Kings and their contemporaries can more satisfactorily be explained with the epoch of A. D. 200-201 as the starting point of the Gupta Era than with Dr. Fleet's proposed period of A. D. 319-320 with which none of the traditions agrees. Accordingly taking A. D. 200-as the starting point of the Gupta Era, the date of Mânadêva, son of Dharmadêva, expressed in terms of the Gupta Era will come to 386+200-A. D. 586. Making use of Swamikannupillai's tables it may be verified whether the first iunar day of the bright half of the month of J. êshtha of A.D. 586 coincided with the constellation of Rôhinî. The problem can be worked as follows:—

Required the ending moment of Jy eshtha Sukla 1, A. D. 586.

	Week day	Month and day	Fraction of day
Mean ending moment of Jyéshiha new Moon Tithi (Table X) Duration of the first Tithi	4.	April 24	19 .98
	5	25	-17 -52
10 A C	5	25	-69

Sun's Anom.	Moon's Anom.					
6°05 29°53 98	15·98 1·97 ·98	4 T	*	1.	٥	
36.56 Pays	* 18-93	 				

Sun's Eqn.+ 13; Moon's Eqn.+ 39.

Sum of Sun's and Moon's Eqnations = 13 + 39 = 152

To find the Nakshatra on the day:

San's Long. for 36 days

for 56 days

1.51

Moon's Long.= Tithi × 12° = 12.00 47.40°

This by Eye-table is the long, of Nakshatra Rôhini.

101. Dr. Buhler took this Samvat 386 to be the Vikrama Samvat and reduced it to A. D. 330. But the first lunar day of the bright half of the month of Jyeshtha coincided with Mrigasina and not with Rôhini as required by the inscription.

102. This problem can also be worked as follows:—

Required the ending moment of Jyêshtha Sukla I of A. D. 330.

	Week day	Month and day	Fraction of day
Mean ending moment of Jyeshiha New Moon Tithi by Table X	2 +1	4	*37 *98
	3	5	-35 +-46
	3	5	-81

Sun's Anom.	Moon's Anom.
29.53	1 · 97
18.46	15 · 22
- 98	· 98
48.97	18-17

Sun Eqn. + 10 Moons' Eqn. + 36
Sum of Sun's and Moon's Eqns. - 10+36-46
To find the Nakshatra: Sun's long. for 48 days 45·16°
1·16
1·16
Moon's long. for 1 Tithi 12·00

59·27°

This by Eye-Table is the long. of Mrigaşira.

103. Nor can Mânadêva's samvat 386 be taken to be the Saka Era though the first lunar day of the bright half of Jyêshtha of Saka 386=equal to 386+78=A.D. 464 coincided with the constellation Rôbinî.

This problem can also be worked out as follows:—
Required the ending moment of Jyêshtha Sukla 1, A. D. 464.

	Week day	Month and day	Fraction of day
Mean ending moment of Jyêshtha New Moon Tithi by Table X Duration of Tithi 1	4	April 22	· 56 · 98
	5	23	+ 54 + 10
	5	. 23	+ 64

Sun's Anom. 5. 97 29. 53 . 98	Moon's Auom. 10:43 1:97 :98 :13
36.48	13.21

Sun's Eqn. + 13. Moon's Eqn. - 03

Sum of Sun's and Moon's Eqns. + 13-03=+10. To find the Nakshatta: --Suns' long, for 36 days

33:34 1.51

for 48 day +47 Moon's long. for 1 Tithi 12:00

This by Eye-Table is the long, of Rôhini.

104. Though the first lunar day of Jy eshtha Sukla of Saka 386 = A. D. 464 coincided with Rôhini, the Samvat 386 of Mânadêva cannot be taken to be a Saka date since Sivadêva, one of the Kings of Nepâl of the same period is found to have made use of the Gupta Era in dating his inscriptions and not at all the Saka era. As the use of different eras at the same time without specifications leads to confusion no kings can be expected to mislead their subjects by using different eras in the same locality and at the same period. It follows therefore that if Sivadêva, king of Nepal and feudal lord of Amsuvarman is found to have made use of the Gupta Era in his inscription dated Samvat 318 (I. A. XIV, PP. 97-98) the other kings of the same dynasty must necessarily have used the same era in their inscriptions. That Sivadeva I used the Gupta Era is clearly borne out by the fact that Amsuvarman, his vassal, died a few years before A. D. 610 when Hieun Tsiang was in India. For, speaking of Amsuvarman, he says :-

"Lately there was a king called Amsuvarman (Anahufa-mo), who was distinguished for his learning and ingenuity. He himself had composed a work on sounds (Sabdavidya); he esteemed learning and respected virtue and his reputation was spread every-

where 1)."

- 105. From the expression that lately there was a king called Amsuvarman it is quite clear that Amsuvarman of Nepal had died a few years before Hiuen Tsiang was in India about A. D. 640. The record in which Améuvarman is referred to as still alive for the last time is Vibhuvarman's dated inscription, No. 8 among the inscriptions from Nepâl, collected and published in I. A. Vol. IX, PP. 163, 194, by Pandit Bhagavanlal Indraji and Dr. G. Buhler. The date mentioned in this inscription is Samvat 45. This date like other dates recorded in inscriptions from Nepal, Nos. 6, 7, 9, 11, 12, 13, 14, and 15 has been referred to by Dr. Fleet and other scholars to Harshavardhan Era A. D. 606-607. As will be presently shown, it is rather Amsuvarman's own era, started from Gupta samvat 318 or 319, when Sivadêva, his paramount sovereign died, and Améuvarman renounced his subordinate position of Sâmanta and assumed the title of Maharaja. Now Gupta samvat 318 is equal to A. D. 318+200=518. Accordingly Amsuvarman's last date would be A. D. 519+45, the number of years of his own reign as Maharaja of Nepal, that is, A. D. 564. If, however, the starting point of the Gupta era were taken to be A. D. 319-320 and also the series of dates from 34 to 153 mentioned in Nepalese inscriptions Nos. 6-15 (I. A. IX 163-194), as assumed by Dr. Fleet and other scholars, we should be launched into chronological absurdities. To point out the absurdities, it is necessary to know the series of successive kings of the Sûryavamśi dynasty of Nepal referred to in the inscriptions No. 1 to 15 and also in the Nepalese chronicles.
- First comes Sivavarman, 16th among the kings of the Sûryavamśi dynasty, as enumerated in the chronicles (1. A. XIII, P. 412). He can be no other than Sivadêva mentioned along with Amsuvarman in Bendall's inscription from Nepal, dated Samvat 318 (I. A. XIV, P. 97). According to the chronicle his son was Rudradeva, of whom no inscription has been so far found. His son was Vrishadeva who was succeeded by his son Sankaradêva. His son was Dharmadêva who is presumed here to be the same as the Dharmaraja of the Svayambhupurana. His son was Manadêva of whom there are two inscriptions No. 1 and 2, dated Samvat 386 and 413 respectively. His son was Mahidêva who was succeeded by Vasantasêna, his son, as stated in inscription No. 3, dated Samvat 435. His son was Udayadêva who was succeeded by Narêndradêva. His son was Sivadêva II who, according to the Nepalese inscription No. 15 married Vatsadêvi, grand-daughter of Adityasêna or Adityagupta. His son was Jayadêva who married Râjyamati, the daughter of Harshavardhana of Kanuj, A. D. 606-642. In Nos. 6, 7 and 8 of Bhagavanlal Indraji's inscriptions from Nepâl (J. A. IX, PP. 163-193) the dates given to Amsuvarman are Samvat 34, 39 and 45; in Nos. 12 and 13

⁽¹⁾ Beal's Buddhist Records, Vol. II, P. St.

Sivadêva II was given Samvat 143 and 145; and in No. 15 Jayadêva was given Samvat 153. These facts can be put together with dates as interpreted here and also as interpreted by Dr. Fleet side by side in a tabular form as follows:—

Name of the King	Samvat	New interpretation	Dr. Fleet's interpretation
1. Šivadėva Amšuvarman, Usurper Death of Amšuvarman 2. Rudradėva 3. Vrishadėva 4. Šankaradėva 5. Dharmadėva 6. Mānadėva Do 7. Mahidėva 8. Vasantasėna 9. Udayadėva 10. Narėndradėva 11. Šivadėva II	G. S. 318 G. S. 318 or 319 45 G. S. 386 G. S. 413 G. S. 435 Amsuvarman Era 143 145 Amsuvarman Era 153	A. D. 518 A. D. 518 or 519 518-145=563 A. D. 586 A. D. 613 A. D. 635 A. D. 662 A. D. 664 A. D. 664 A. D. 671	A. D. 637 A. D. 606+45=651 A. D. 705 A. D. 732 A. D. 754 Harsha Era 143= A. D. 747 Harsha Era 145= A. D. 749 Harsha Era 153= 759 A. D.

107. Glancing at the dates of Vasantasêna and bis great-grandson Sivadêva II as arrived at by Dr. Fleet, one can easily perceive how Vasantasêna is according to Dr. Fleet's theory of the Gupta Era made later by five years than Sivadêva II, his great-grandson. It is also easy to perceive how it is impossible for Jayadêva living in A. D. 759 according to the date assigned to him by Dr. Fleet to marry Harshavardhana's own daughter 117 years after Harsha's death. If however, the starting point of the Gupta Era is taken to be A. D. 200, no such unsurmountable difficulties are met with. Nor can Hieun Tsiang be liable to the charge of recording heresy when in his account of his own travels he spoke of Amsuvarman as being no longer alive. Being a powerful Sâmanta or feudal chieftain about thirty years old under Sivadêva I, in G. S. 318, as stated in Bendall's inscription (I. A. XIV, P. 97), Amsuvarman might be presumed to have ousted the legal heirs, Rudradêva, Vrishadêva, Sankaradêva and Dharmadêva, and himself virtually ruled over Nepâl for 45 years after the death of Sivadêva I in G. S. 318 or 319.

108. The Samvat 318 of Sivadêva's inscription cannot be referred to either the Vikrama Era of 56 B. C. or the Saka Era of A. D. 78, in as much as in either case the interval between Amśuvarman, the usrper of Sivadêva's throne, and Hiuen Tsiang would be so long as 378 and 244 years respectively. If the interval were so long as this, Hieun Tsiang would not have spoken of Amśuvarman as a recent king by using the word "lately." Also if it were referred to the Gupta Era of A. D. 319-320, then Amśuvarman would have to be alive even so late as A. D. 682 or A. D. 651, according as the last Samvat 45 of Amśuvarman's inscription No. 8 (I. A. IX, PP. 163-193) is taken to refer to Amśuvarman's own regnal years commencing from A. D. 637 or to Harha's Era of A. D. 606. In such a case as this, Hiuen Tsiang could not speak of him as a past king by using the word "lately." But if the Gupta Era is taken to have been started at A. D. 200, there will be no such incongruities. Nor is the incongruity of Vasantasêna being later than his great-grandson Sivadêva-II faced in this theory. Nor does the difficulty of Jayadêva being a hundred years later than Harshavardhana, his father-in-law, crop up, if the starting point of the Gupta Era is taken to be at 200 A. D.

109. Speaking of a Karnâta dynasty in Nepâl, the Nepalese Chronicle states that a Karnâta King called Nanyadêva conquered the whole country in Srâvaṇa Sudi 7 of Nepâl Samvat 9 or Saka Samvat 811, i.e., 889 A. D. He is said to have ruled at Bhatgam and succeeded by his son Gangadêva who was followed by Narasimbadêva, his son. Referring to the Ganga Kings of ancient Mysore, we meet with a Ganga King Nanniyadêva called also Bhûtuga. The similarity of Nanyadêva with Nanniyadêva and of Bhûtuga-grâma with Bhatgama in sound is very striking. Apart from this

striking similarity in the names of Nanyadêva of Nêpâl and Nanniya Ganga of Mysore (A. D. 938-953) and the mention of the words Karnâta and Ganga, in the Nepalese chronicles, there is no other reliable evidence to say that the old Ganga Kings ruled over Nepâl.

(3). The Katantra grammar and its date.

110. Like Pâṇini's Grammar, the Kâtantra Grammar is in the form of aphorisms. But unlike Pāṇini's it is not however based upon Pratyâhâra system in which the combination of the first and the last letters of a group of letters is taken to indicate all the letters of the group except the last. In this grammar the Pratyâhâra system is entirely avoided and each letter is separately mentioned, in connection with the changes it has to undergo in euphonic changes of vowels, declension of nouns, conjugation of verbs and other grammatical changes. While Pâṇini brings a number of forms under a general rule with some exceptions here and there, the author of Kâtantra lays down particular rules for particular forms with a view to make his grammar far more easily understandable than Pâṇini's.

111. Regarding the epoch of the author and the circumstances that led him to

write the Kâtantra, the following story is told in the Kathâsaritsâgara :-

While bathing in a tank with his wives; Sâtavâhana, one of the Āndhrabhritya Kings amused himself by flinging water with his hands over one of his wives, when she said "Môdakaih sincha." "do not fling water over," he took her to mean "fling sweetmeats over me "and did so accordingly. The queen burst out laughing and remarked that he was quite ignorant of Sanskrit grammar. The king was grieved and was quite eager to learn grammar. Then Sarvavarman who is said to have been one of his ministers undertook the task of teaching Sanskrit grammar to the king and make him an expert in it in the course of six months. Accordingly he composed this new grammar which the followers of Pâṇini of his time appear to have scorned and called Kâtantra, a contemptible treatise when compared with Pâṇini's work.

112. Among the number of commentaries written upon this, only two are now available in print. One is called Rûpamâla, or garland of forms written by Bhâvasêna Traividya, a Jaina Scholar. Another is called Vritti made by Durgasimha who also

appears to have been a Jaina Scholar.

113. Though nowhere in the Sûtra texts of the Kâtantra the author's name is mentioned, both the Commentators have attributed the work to Sarvavarman. Bhavasêna mentions the name of Sarvavarma as the author of the work in three places:—While commenting on the aphorism "chamse" (78) he quotes two verses in the first of which an objection is raised that the aphorism made by Sarvavarma is useless and in the second of which the objection is removed.

114. Again while explaining the formation of the words Yushmabhyam and Asmabhyam, the commentator quotes a verse in which the elision of a letter at the beginning, middle, or end of suffixes is spoken of as a peculiar feature Sarvavarma's

system.

115. Again in support of the name Chatushka given by him to the four divisions (1) euphonic combination, (2) declension of nouns, (3) compounding of words and (4) Taddhita suffixes be quotes a verse in which it is stated that Sarvavarma gave the name Chatushka to the four divisions of grammar.

116. Likewise Durgasimha states in the introductory verse of his Vritti that he

is going to explain the Katantra notes of Sarvavarma.

117. Thus both Bhavasêna Traividya and Durgasimha confirm the statement made in the Kathâsaritsâgara that the Kâtantra is the work of Sarvavarma. As the story of the Kathâsaritsâgara makes Sarvavarma, the minister of Sâtavâhana, it follows that the author lived during the Andhra period. As no name of the particular king of the Sâtavâhana dynasty is mentioned in the story no definite date can however be ascertained from it. It is probable that the work was written during the close of the Andhras in the third century A. D. This is corroborated by the form given to the Jihvâmûlîya and Upadhmânîya letters in the work.

The Jihvāmūlīva or Visarga sound before Ka is said in the Rūpamāla to resemble the weapon called Vajra, the thunder-bolt of Indra, and the Upadhmānīya, the frontal globes on the forehead of an elephant. That these two letters had the forms of the above description from A. D: 250 to 500 is borne out by inscriptions. Subsequent to the

7th century A. D. they were changed and given the form in which they are even now written. There is reason to believe that even the Visarga sound was written about the beginning of the Christian Era in the form of two circular dots put side by side but not one below the other as it is written now. The Visarga appears to have taken the latter form so far back as the third century A. D. Both Bhavasêna and Durgasimha quote in their respective commentaries on the Kâtantra a verse in which the form of the Visarga letter is described as follows:—

"The Visarga resembles the horns of a young bull or the breast nipples of a young maiden or the eyes of a black cobra." From this verse it is clear that the Visarga was once written in the form of two circular dots drawn side by side. The Jihvâmûliya and Upadhmânîya being of the same class as the Visarga, the same circular dots appear to have been slightly modified to represent them. The circular dots were halved and written concavo-concave to represent the Jihvâmûlîya while the Upadhmânîya was represented by the same semicircular dots written convexedly side by side, as shown below:—

- 118. It is to be noted that the letters K. and P. following the Jihvâmûliya and Upadhmânîya sounds are now written after the semicircular dots side by side. But during the second, third and fourth centuries, the K. and P. letters were written below the Jihvâmûlîya and Upadhmânîya letters.
- 119. From this it follows that Sarvavarma wrote his Kåtantra about the 2nd or third century A. D. when princes of Såtavåhana dynasty were still ruling in Ujjavini and that Bhavasêna and Durgasimha wrote their commentaries not later than the 8th century A. D. when the forms of Visarga, Jihvâmûlîya and Upadhmânîya were modified and given the form they have preserved even now. Had the Commentators been familiar with the modern forms of those letters, they would not at all have quoted the verses in which a different shape is given to those letters.
 - (4) An Interesting Correspondence between two Anonymous Sanskrit Pandits on the Question of Caste.
- 120. Drāvidāchārapramāṇasangraha is the title of a Sanskrit manuscript (No. 2380) consisting of 57 palm leaves. From its concluding portion it appears to have been addressed to an anonymous Sanskrit Pandit whose views on certain Vaishṇavite customs and especially on caste were quite contrary to those of the anonymous writer. All that the author says in this long letter is that he was a disciple of Āttān Tiruvenka-ṭāchāryasvāmin and that he was in the habit of communicating with the spirit of his dead teacher and of clearing his doubts on doubtful points. According to "Sampradāya Akārādi" published by the "Śrīvaishṇava grantha mudrāpakasabhā" Madras, Āttān Tiruvenkaṭāchārya is said to have been a contemporary of the celebrated Tātāchārya of Kānchi, a distinguished Mīmāmsa scholar, who is said to have debated with Appayadīkshīta in the court of Krishṇarāya, the King of Vijayanagar, during the first decade of the sixteenth century.
- 121. The other questions besides caste discussed in this letter are (1) the right of Vaishnavite widows to keep the hair on the head without shaving; (2) The study of the Tamil Prabandhas instead of the Vedas; (3) stigmatization and other four Samskâras; (4) the abandonment of the Vedic daily sacrifice called Vaiśvadêva; (5) the abandonment of the sixteen Vedic sacramental customs such as Garbhâdhâna, Sîmantônnayana and others; (6) the obligation of fasting on the Ekâdaŝi or eleventh lunar day, in each fortnight of the lunar month; (7) the performance of Ekâdaŝi Srâddha on the next day; and (8) the offering of cooked food to Vishau instead of feeding Brâhmans on the aniversary days of the death of parents and other near relatives.

His views on caste, of which a translation is given below, are not only quite rational but also based on ancient authorities quoted in the letter itself.

- 122. The Srî Vachanabhûshana referred to in the body of the letter is a religious work written in Tamil by Pillai Lôkâchârya, contemporary of the celebrated Vêdântadêśikar (A. D. 1270-1371). The Achâryahridaya is a commentary in Tamil on the above work by Alahiya Manavala Perum'il Nainar, brother of Pillai Lokâchârya. Besides this commentary there is also another commentary in Tamil on the Srî Vachanabhûshana by Manavala Mahâmuni also called Ramyajîm'tri who is said to have lived about 120 years later than Pillai Lôkâchârya. All these writers are unanimous in denying caste distinctions among true Vaishnavites. In support of this view the following two verses are quoted from the Mahâbhārata (?):—
 - (i) Na Sûdrâ bhagavad-bhaktâ Viprâ bhâgavatâs smritîh! Sarvavaraêshu tê Sûdrâ yê hyabhaktî Janârdane!!
 - (ii) Bhaktir ashta-vidhû hyêshû yasmin Mlêchchhêpi tishthati | Tasmai dêyam tató grâhyam sa cha pûjyo yathâhyaham |

"The true devotees of the Lord are not at all Sûdras. The true devotees of the Lord are said to be Brâhmans. In all castes they are verily the Sûdras who are not devoted to Janârdana, the destroyer of men." (i)

"To him, in whom, be he even a Mlêchchha, a low born, are found to exist the eight kinds of devotion to the Lord may be given anything and everything and from him may be received anything and everything without caste scruples, for he is as worthy of worship as Myself (Vishnu) (ii)."

- 123. The Tenkalais and Vadahalais, the two well-known schools of Vaishnavites frequently at logger heads with each other, differ in interpreting the two verses. The former headed by Pillai Lôkâchârya take the verses literally and thereby deny all easte distinctions among the Vaishnavites. They go to the length of saying that it is no sin to intermarry and interdine with a true Vaishnavite, however low his birth might be. On the other hand the Vadahalais headed by the Vêdântadêśika say that all that is meant in the verses is mere respect to true Vaishnavites and no unrestricted social intercourse without caste distinctions. This is clearly stated by Dêśika in his Rahasyatrayasâra (P. 33). Both the schools quote from Râmanujâchârya's Srîbhâshya in support of their respective conclusions. In his commentary on II 2, 37 of the Bâdarâyaṇa Sûtra, Râmânuja quotes a verse from Saivite works to the effect "that in virtue of mere initiation into Saivism a man becomes a Brâhman " and denies its authority on the ground that Saivite works do not deserve of being regarded as revealed texts. From this the Tenkalais infer that though Brâhmanhood is denied to the low born Saivite, the same is not denied to the Vaishnavite. The Vadahalais on the other hand deny Brâhmanhood both to the Saivite and Vaishnavite converts and regard the Saivite works as unauthoritative.—
- 124. Diving deep into the spirit of the verses quoted in support of the elevation of both Saivite and Vaishnavite converts to Brāhmanhood, it may be asserted that prior to the fourteenth century when Vēdāntadēšika upheld the sanctity of Brāhmanism both the Saivites and Vaishnavites were freely admitting all converts into Brāhman caste and that in neither Saivism nor in Vaishnavism there were any caste distinctions.
- 125. The following is the translation of the anonymous Sanskrit letter on Caste:-

WHAT IS CASTE?

126. Who is a Brahman? Is Brahmanhood a characteristic of the Soul, or of

the body, or of a Genus or of Knowledge, or of Virtue, or of deads?

Brihmanhood is not a characteristic of the Soul, in as much as the soul resided in its own form in a number of various forms of bodies that perished and will reside in an equally great number of bodies to come; for the soul does not differ in its form, no matter how the body changes. If, however, it is maintained that it is a characteristic of the soul, then all will be deserving of Brahmanhood.

Nor is it a characteristic of the body, for there is no difference in the physical constitution of men, no matter whether they are Brahmans or Chandalas; and all bodies irrespective of castes are liable to growth, old age and decay. There is no rule that a B ahman lives a hundred years, a Kshatriya, fifty, a Vaisya, 25, and a

Sûdra half of it. Nor is there the rule that a Brahman is white, a Kshatriya red, a Vaisya yellow, and a Sûdra black. All colours appear in each caste. If the body were called Brahman, then a father barning the body of his dead son would be guilty

of Brahminicide. Hence Brahmanhood is not a characteristic of the body.

Nor is it a genus, for acco.ding to tradition one genus of animals has given birth to animals of different genus; for Rishyaśringa is said to have been born of a deer; Karika from grass; Jâmbava from Jambuka (jackal); Vâlmîki from an ant-hill; Vyâsa from a girl of fisherman tlibe; Gantama from a hare; Vasishtha from Urvasi and Agastya from a pot. Hence it is not a characteristic of birth.

Nor can knowledge be said to be criterion of Brahman caste, for Kshatriyas noted for their knowledge of reality existed and exist even now. Hence knowledge is not a criterion of Brahman caste.

Nor is virtue a characteristic of Brâhman caste, for even Kshatriyas famous for their virtuous life existed in numbers and even now exist. Hence virtue is no criterion of Brâhman caste.

Nor are past actions a characteristic of Brahman caste, for past actions such as prārabdha⁽¹⁾, samchita⁽²⁾ and âgâmi are⁽³⁾ common to all castes and people driven by past karma do work. Hence past actions are no criterion of caste.

127. Then what is that which confers Brahmanhood on a Brahman? The answer is this:---

He who has realised the true nature of Atman and who believes that there is only one Atman without a second, devoid of caste, colour, and quality, and free from six ûrmis⁽⁴⁾ and six bhāvas⁽⁵⁾ and that it is of the nature of Satya, Jnâna and Ananda, possessed of no differentiation, residing as a guide (Antaryâmin) in all creatures, complete in itself, not recognisable as an external entity and clearly experienced and free from all the blemisbes due to desire, hatred and other passions, possessed of control over internal and external senses. He who is of such a good nature deserves to be called a Brâhman.

"Long live for a hundred years my teacher who is respected by all ascetics and who is free from doubts in what he has learnt and whom all opponents fear."

198. Just as there is some distinct ethnic feature among beasts, birds, trees and stones to distinguish one from the other, so there is no distrinct characteristic among castes to distinguish one from the other. Yet there is a religious class or sect called Srivaishnava described in religious works though not easily recognised by man.

The meaning of the verse is as follows :-

Being familiar with features peculiar to every species of beasts such as elephants, pigs, tigers, jackals and the like, one can easily distinguish one species from another by merely looking at them. Similar is the case with birds such as parrots, peacocks, cocks, and the like. So it is with trees such as mangoes, nimb trees and the like. Likewise is the case with stones such as crystals, rubies, quartze and the like. But there is no such distinct feature possessed of by Brahmans to distinguish them from non-Brahman men. It is only human feature that is visible as common to all men. Yet owing to the observance of religious customs, such as learning the mantras and Tantras prevalent among the Srîvaishnavas man may acquire some special features of distinction and call himself a Srîvaishnava. Thus when once a man becomes a Veishnava, there will be left in him no trace of Brahman and other caste distinctions. If he still persists in calling himself a Brahman, Kshatriya, Vaisya or Sûdra, it is certain that he has not understood what a Vaishnava is and ought to be. He has remained only a vulgar man. This is the view of Vaishnava teachers. There are also texts in support of this view.

"We are the servants of Vishnu, and you (O! Brâhmans,) are all the observers of caste customs. Hence there can be no social intercourse between us, the servants of Vishnu and you, the Brâhmans. Even a dog-cooker whose sins of caste (durjâti-kilbi-sha) are all destroyed by the fire of devotion to Vishnu, deserves to be respected by the learned, but not so a man learned in the Vedas."

⁽¹⁾ Past actions whose result is the body.

⁽²⁾ Past actions that remain accumulated.

⁽³⁾ Past actions whose result is about to come.

⁽⁴⁾ Grief, delusion, old age, death, hunger and thirst.

⁽⁵⁾ Desire, anger, greed, delusion, pride and envy.

The word "durjati" in the above verse means the four castes and the mixed castes also.

Again .--

"He who looks upon the images of Vishņu as stones, on teachers as men, and on Vaishņavites as some castes does not deserve the title of a learned and wise man. Nor can an Ekânti, a staunch devotee of Vishņu be regarded as being related to a village or a family and the like. He who is a true devotee of Vishņu shall be called Vishņu himself for Vishņu pervades his whole. Those who worship Vishņu are all verily called Brâhmans. Likewise the devotees of Rudra are regarded as Rudras. Whoever is branded with red bot seals of Vishņu's conch and disc will be free from all sins like a Brahman with his sacred string. A fuel when kindled with fire cannot be called a tree. So a man consecrated as a Vaishņavite cannot retain his former caste. A base metal alloyed with a superior one will lose its former character. So a man consecrated as a Vaishņavite will lose all caste distinctions. "Having set aside myself and Bhîshma and other leaders, you, O, Sauri, were pleased to dine in the house of a Sûdra (Vidura). How is this? What is the use of this caste to a wise man like you, Ol the best of the, Kurus? And look at these respectable men, and tell me whether Vâlu'îki, Vyâsa, Agastya, Viśvâmitra, Rishyasringa, and Vasishtha have not in virtue of their penance and wisdom become celestials."

He who is a Vaishnavite is the best among the Vipras (Brâhmans), the best among the sages and the best among the learned. Verily a Brâhman is he who knows Brahman.

I am not a Vipra, nor a King, neither a Vaisya, nor a Sûdra, nor a student learning the Vêdas, nor a house-holder, nor a forest dweller; but I am the servant of the servant of the servant serving Vishan, in whom is vested the power of creation, preservation, destruction of the world. We, the Vaishavites, bear the marks of the five weapons of Vishan; we have observed the five consecrations; we know the five kinds of secrets; and we take our stand on the fifth means of liberation. The Vaishavites from a fifth Caste, a fifth religious order, and they are devoted to the lord in all the five divisions of the day."

- 129. Thus there are texts without number in support of the view herein set forth. This is the view of the celebrated teacher known as Śrivachanabhūshanāchārya. This is the view proclaimed by Tiruvenkaṭarāmānujāchārya, a great Sannyāsin, wellversed in all the Sāstras, a specialist in the traditional learning handed down from teacher to student from time inunemorial. This view has been taught to me in my dream by the same teacher. For want of space, I cannot enlarge upon it here.
- 130. Taking into consideration the views expressed here on caste distinctions, a certain scholar introduced two alternatives namely whether castes are on the whole denied or whether defects due to caste are denied and then adversely criticised our views on caste system. His critical remarks do not hold good.
- 131. For we do not say that there is no caste observed anywhere in the world. What we however deny is caste distinction among the Vaishnavites, for Vaishnavism is acquired by man through Vaishnavite consecration just as a Vipra acquires Brâhmanhood by being invested with a sacred string, as stated in the verse:—
- "Like a Vipra acquiring Brâhmanhood with the sacred string, he who goes through Vaishnavite consecration acquires Vaishnavism." The acquisition of Vaishnavahood is accompanied by the abandonment of valgar caste. It is a cause of pleasure, and not of sorrow. Just as a man though Sûdra by birth, becomes through consecration and rites a Brâhman and loses his Sûdra nature, so a Vaishnavite also, loses his valgar state and acquires through consecration Vaishnavahood. This is a pleasure; for valgar and refined states cannot remain together in the same place like light and darkness. Such caste distinctions as are prevalent among men do not apply to Vaishnavites."

As to the verse quoted by the Scholar namely :-

"Just as certain features peculiar to every species among beasts, birds and the like indicate different geners, so certain signs are also there indicative of caste distinctions," we say it does not hold good. For wearing hair on the head in a particular form, sacred string and the like is also seen among potters and goldsmiths. Hence such signs are not exclusively caste indications; nor are those signs seen among the Sannyasis of the Smarta and Madhva sects indicating their Brahman Caste.

Nor can it be said that certain peculiarities together with these signs are indicative of caste, for no such peculiarities are usually seen anywhere. Hence signs are no indications of caste.

Nor are conventional customs, enjoyed in Sastra texts, indicative of castes, since such conventional customs are found outside castes.

Again just as caste distinctions are taken to pertain to the soul, though in reality they are of the body, so Vaishnavism, though a characteristic of the Soul, is taken to pertain to the soul combined with the body. This is the view preached in all the Sastras. The use of Jati (Caste) in this sense is acceptable to my teacher also.

As to the statement made by the Scholar that Vaishnavism does not exclude caste and that Varamuni has distinctly stated so in his commentaries, we say that view is wrong; for nothing is lost by giving up caste after embracing Vaishnavism.

- 132. Again Varna (Caste) is taken in two senses. One is that it denotes an ethnic feature which distinguishes one species from another; for example fish, crocodile, dwarf, a tamarind tree, the mountain Venkatachala and the like. The other sense is that it denotes observance of certain rites and customs. It is in the latter sense that the word varna is usually used by scholars.
- 133. Accordingly when Vaishnavism is embraced a new life is begun at the expense of previous caste life. Hence with Vaishnavism there can be no caste distinctions. As to the statement made by the critic that Brâhman caste is never contemptuously treated, we say that it is certainly treated so in the words 'dagdhadurjâtikilbisha.' 'he whose sins of caste are destroyed by his fire of devotion to Vishnu.' Even if it is held that there is no implication of contempt here, we may say that the verse implies neither comparative superiority to Brâhman caste.

Again from the verses quoted above it is clear that Vaishnavahood is acquired after abandoning all vulgar caste distinctions; still it is surprising that the critic should persist in refusing to accept that view. Has the critic forgotten the truism that reasonable advice should be listened to whether it is of a parrot or of child?

- 134. It is however, necessary that in the interests of truth one should without prejudice consider facts with no leaning on this or that side. Otherwise it would be impossible to ascertain truth. The letter I sent to the Scholar was not with the intention of displaying my learning or pedantry. My aim in sending the letter to the Scholar was to reveal what in dream I learnt from the Jiyarsvâmi. Hence the Scholar will do well in considering the facts and thereby to please himself with the original idea of the letter.
- genus included in the comprehensive genus of mankind. This is not right. If Brahman caste be a special genus, it would be necessary for the scholar to point out the distinct ethnic feature of that genus; for it is a rule that which is a special genus, should have some distinct ethnic feature. But such natural distinctions are not seen among the several castes. Hence it follows that the four Varnas (Castes) together with the mixed castes form one only one genus, i.e., man. If Brahman caste be a special genus it should have some special natural trait to distinguish it from the rest of mankind. The elephant, the boar, the tiger, the jackal and the like form one animal species and each separately has a special natural trait distinct from the rest of the animal group.

But among the four castes there are found no such distinct features. There is no special trait possessed by Brahman caste to distinguish it from the Kshatriya or Vaisya or Sadra, or a potter, or a goldsmith, a barber, and other castes. This is intelligible even to a child.

- 136. As to the statement made by the scholar that there is no rule that a genus should have a distinct trait of its own for the reason that what is called the soul forms a genus and that notwithstanding the absence of distinct traits of its own, we say it is wrong, for a concrete object should as a rule have a special distinct trait of its own genus. There is no such rule with regard to things that have no form.
- 137. As to the assertion that no man born of a Vipra family can pass for a Súdra and that Viprahood is inherited, we say it is against the statement made in the Sâstra texts "that a man is a Súdra by birth but that he becomes a twice-born with consecrational rites." If Brâbmanhood or second birth is hereditary, then all the ceremonies and rites performed to confer on the person the conventional second birth would

be useless—and all the Sastra texts enjoining the rites would also be useless. Accordingly it must be acknowledged that just as in virtue of the rites performed, a man loses his Sudra trait and acquires his second birth, so a Vaishnavite loses his vulgar caste and acquires Vaishnavite merit by being initiated into Vaishnavism.

138. Again if Brâhmanhood be regarded as inherited, then Viśvâmitra could not have lost his Kshatriya trait and acquired Brâhmanhood. But he is stated to have acquired Brâhmanhood. Nor again could Triśanku have acquired Chandâlbood in the same life. Nor could Brâhmanhood be conferred on Vîtahavya, a Kshatriya, on whom Brahmanhood is said to have been conferred by Bharadvâja when that king fled to the sage's hermitage driven by Paraśurāma.

139. Also there is no textual authority to say that the Caste in which a man was born would not disappear after his conversion to Vaishnavism. There are on the other hand express statements already quoted:—that with conversion to Vaishnavism one

would get rid of his former sins and enter into a new family."

140. Again there are no visible characteristics indicating Brâhman or Sûdra and other castes. They are only known through Sâstras. The same Sâstra declares that just as a man becomes a Vipra when invested with sacred string, so a man becomes Vaishnavite twice-born when converted to Vaishnavism. Hence it follows that when a man acquires relation to God, his vulgar caste disappears. Hence the Scholar will do well to shut his mouth and accept the view set forth here.

- Brâhman, then he would be permitted to perform the six duties even before the investiture of the sacred string. It cannot be said that the investiture of the sacred string, is to make him fit for study and not for second birth. For study is the duty of Brâhman. Accordingly if Brâhmanhood is hereditary, then there would be no necessity for investiture for the sake of study. If however, the ceremony of investiture were to render a man by far the fitter for study, then there would be the necessity of performing the ceremony of investiture again and again in order to render him doubly fit.
- 142. Again if a boy not invested with sacred string were to be regarded as a Brâhman, then a man slaying him would have to be guilty of Brâhmanicide. But it is against the Sâstras.
- 143. Again the scholar was pleased to say that if a man were to lose his caste after his acquired relation to God, then for the same reason a cow would have to lose its cow-ness after it is dedicated to God. This argument is clearly wrong, for there is a wide difference between ethnic and conventional distinctions. Again a cow is merely branded when it is dedicated to Vishņu. It cannot be made to participate or receive the five Samskâras.
- 144. Again he was pleased to say that all that is meant in the statement that "just as a man invested with sacred string becomes a Brihman, so a man converted to Vaishnavism becomes a Vaishnavite twice-born," is merely the high esteem in which a Vaishnavite is held. This view is also wrong. For though this view may be harmless, still the superiority shown to Vaishnavites as well as to Brâhmans on the strength of the Sâstra texts in praise of Vaishnavism and Brâhmanism cannot be regarded as mere flattery. Likewise the statement that 'by birth a man is a Sûdra' may also be regarded as indicating mere flattery of Brâhmanhood. If so, there can be no conventional caste distinctions. Likewise verses in praise of the Bo-tree and the Sâligrama stones may also be regarded as mere flatteries. Accordingly the literal meaning of almost all the śâstraic texts will be of no value. Hence it follows that the literal meaning of verses should be accepted and that it must be accepted that a man after embracing Vaishnavism loses his former vulgar caste.
- 145. If in spite of this, you, a great scholar of wide reading and crudition, exhibit prejudice, then it must be considered that it is the result of my own sin.
- 146. When I received your letter and read it, I was hopeless of giving any reply to it and in my sleep Achchân Tiruvenkaţâchârya, my revered teacher, appeared to me and gave instructions as to what reply I should give to the criticisms levelled by you against my view on caste distinctions. Following those very instructions I have framed my reply to you and I beg to be forgiven for my audacity.

PART II.—EPIGRAPHY.

147. The total number of records collected during the year under Report is 125 of which inscriptions on stone are one hundred and sixteen, Copperplate grants eight, and Nirûpa on paper, one. Of these the oldest is a stone inscription (No. 100) belonging to the reign of Raṇâvalôka Kambaya, son of Dhârâvarsha, a Râshtrakûta king. The prince Kambaya is stated in the inscription to have been ruling over the Ganga territory ninety-six thousand. According to Nelamangala 61 (Epigraphia Carnatica Vol. IX) and other records, the Ganga King Sivamâra Saigotta was conquered and kept in prison by Dhârâvarsha, Kambaya's father. Next come the two inscriptions (Nos. 63 and 90) belonging to the reign of the Nolamba kings, Mâyinda (Mahêndra, A. D. 878-895)and Nolambâdhirâja (A. D. 918-929?). Thirty-two records belong to the kings of the Hoysala dynasty, twenty-six to the kings of Vijayanagar, three to the kings of the Mysore dynasty and the rest to minor Pâlyagârs.

148. INSCRIPTIONS DISCOVERED DURING THE YEAR.

1.

BANGALORE DISTRICT.

ANEKAL TAI UK.

On a boulder at the Village Kâdu Jakkanahalli in Ânekal Hobali.

Size 4'-0"×3'-6"

Kannada language and characters.

- 1. śrîmatu Chikarâya Tam-
- mêgaudaravaru grâma
 kâdi satta Ayyapage Adaviyabî-
- 4. da Jakkanahallivanu Timmagandage
- 5. nettarukodige akisikotaru
- 6. idake tapidare balagai
- 7. yedagaiyavana yañjali-
- 8. ge åsemådidahåge.

Note.

This inscription records the gift by Chikaraya Timmayagauda of the village Jakkanahalli in Adaviyabîdu to Timmagauda as nettarugodaçe, Ayyapa being the hero who died in defence of the village. The record ends with the usual imprecation.

At the village Indalavadi in the same Hobali, on the pial of the temple of goddess Mariyamma. Size $3'-0''\times 2'-0''$.

Kannada language and writing.

svasti śri jayâbhyudaya Saka-va-

This inscription records the gift of a plot of wet land with the sowing capacity of & a khanduga to Râmanabhôvi for the construction of a temple at Indalavâdi. The grant is dated the 5th lunar day of the dark half of Ashadha in the year Kîlaka and it is not verifiable.

At the same village Indalavadi in the Hobali of Anekal, on the inam land of the watchman to the east of the village.

Size $3'-0''\times 1'-0''$.

Kannada language and characters.

- 1. Vilambi sam-
- 2. vatsarada
- 3. Jyêshtha su 7 lu
- Yindlâdi

- Tammegauda-nu Ganganige
- 7. koṭṭa ga-
- 8. dde.

Note.

This inscription records the gift of a plot of wet land to Ganga by Tammegauda of Indlavadi on the 7th lunar day of the bright half of Jyesh tha in the year Vilambi.

HASSAN DISTRICT.

ALUR SUB-TALUK.

THE THE ACTION OF

At the village Pâlya in the Hobali of Pâlya, on a pillar in the navaranga of Jarârdana temple.

Kannada language and characters.

1. Pârthiva samvatchharada Kârtika su 12 Bu Âtrêyagôtrada Heggappagala Viṭṭhāyagala makkaļu Mallarasaru Pâļeyada

Srî Japârddanadêvarige samarppisida chinnada todahada dhavala sañ khakke macgala mahâ śrî | Śrîkântâ, a Japârdanâya sama-

dâd Ātrēvagôtrôdbhava sphîtê Pârththiva-vatchharê gunanidhir Malla-

ppa-mantrîśvarah i suddhê Kartika pakshagê Haridinê Heggappa Viththa-

yajô dhvânôtpâṭita-daitya-janya dhavala-śri-Pañchajanyam

jayâ !! śrî śrî śrî śrî śrî śrî

Note.

This records the gift of a white conch inlaid with gold by the minister Mallarasa of Atrêya Gôtra, son of Heggappagala Vitthaya for the service of God Janardana-dêvaru of Paleya on Wednesday the 12th lunar day of the bright half of Kartika in the year Pârthiva. 5.

ARKALGUD TALUK.

Kanatûr grant of Srîrangarâya, King of Vijayanagar dated Saka 1584 in the possession of Konanur Puttasamaiya, Shanubhog of Kesavattur.

2 Plates: Nâgari characters: no seal

Size 7½"×10".

Sanskrit language.

I (a)

Kêśava (in Kannada characters).

2. śuhbam astu | namahs tunga-śira's-chumbi-chandra-châmara-chârave | trai lôkya-na-

garârambha-mûla-stambhâya Śambhave Harêr lîlâ-Varâhasya daushtrâ-

dandah

- sa pâtu vah | Hêmâdri-śikharâ yasya dhâtrî chhatra-śriyam dadhau | śrîmat
- 5. sura-radhya-chranamburuha-dvayam | sva-nabhi- kamlôtpanna-Vidhataram Ha-
 - 6, rim bhaje | Sôma-vamśa-samudbhûtô rájā Gôpâlabhûpatih Atri-gô-
 - trî yajuh-sâkhî Apastambôkta-karmavân | tat-tanûjas tu dharma jnô râjâ Srîrangabl ûpatih | sadâ Vêlâpurê vâsam chakâra Hari-sannidhau I vedashta-banandu-nute sakabde pravarttamanê
 - Plava-nāma-varshē Vēlāpurī Kēšava-sanni-dhānē chandroparā-10.
 - gê Madhu-pûrnimâyâm | Srîrangarâyê viprâya Rugvêdajnâya dharminê | Âśvalayana-sûtrôkta-karminê lôkabandhavê | San-11. 12.
 - karâkhyasya bhattasya putrâya sa--kutumbinê i nânuâ Sanka ra-samjnâya Kâśyapâya muhâtmanê i Vêlă-purasya râshtrê-
 - smi déśe Karnata-samjnate | Kanatur-ahvaya-grama-sannidhau ... 15.
 - 16. dattaván mudá i námná Bharatavallíti pallím sarva-samriddhi-
 - 17. dâm agrahâram sarvamānyam tāmra-śāsaca-pūrvakam
 - 18. Srîrangarâjatô labdham grâmam Sankara-namakah 19. svakîya-pitri-mâtrâdi-svargâvâptyartham âtmanah
 - 20. sarva-śrêy ôbbivridhy artham Brahma nêbhyô mudâ dadau i śrutâ-

21. dhyayana-śîlêbhyô yâyajûkêbhya êva cha trayô-daśâbhi

22. svarchitêbhyah Kêsava prîyatê svayam

37 I (b) êtêshâm nâma-gôtrâni vakshyatê hyanupû-25. rvyatah | Subrahmanyadêyarige vondu vritti | 24. Aśvalayana-sútrada Kaśyapa-gótrada Sankarabhattara kumara Sankarabhattarige vritti von-26. du Aśváláyanasútrada Vasishtha-gótrada Srími-vása-27. bhattara kumara Dévanabhattarige vritti vondu | Aśvalayana 28. sûtra Harita-gôtrada Krish nachâryara maga Venka ţâchâryage vratti 29. vondu | Aśvalâyanasûtra Bhâradvājagôtrada Haribhatṭara 30. (ra) kumāra Krisheabhattarige vritti vondu! Āpastamba-sûtrada Lôhita Kausikagotrada Tirumalabhattara kumara Venkata-32. dribhattarige vritti vor.du | Āśvalâyanasûtra Kaûśika-gô trada Chennigarâyabhattara maga Venkatādri-bhattarige vritti vondu | Āpastambhasūtra Kāsyapagôtrada Nārasimhabhaṭṭara kumara Krishnabhattarige vritti vondu l Bôdhâyana-sûtra-da Jāmadajnāvatsa-gôtrada Lingâbhattara kumāra 37. Visvēsvarabhattarigevritti vondu Asvalāyana-38. sütrada Bharadvajagotrada Lingabhattara maga Su-39.

brahmanyabhattarige vritti vendu II(a)Aślaya nasûtrada Haritasa-gôtrada Sanka-41. rabhattara maga Sûryanârâyanabhattarige vri-42. tti vondu Apastambha-sütrada Bharadvaja-götrada Subbabhattara kumara Kuke Ningabhattarige ardhe-vritti 1 Aśvalâyana-sûtrada Bharadvâjagôtrada 45. Narayanabhattara kumara Dèvarabhattarige vritti ardha ½ î grâmeke chatuhsime vivare pûrva-dikkinalli Kuppavali dakshina-dikinalli Nelikere paschima-dikkina-lli Hantanamati i uttara-dikkinalli Mâyanûra i ivara madhya-râshtradalli Bharatavalli i bhûmige salluva jala pâshâna 48.

50. nidhi nikshêpa | akshîni âgâmi siddha-sâdhyangalemba a-51.

shta-bhôge-têja-svâmyangaların anubhavisi putra-pautra-param-52. paryantaravâgi dâra-dharma-vikraya-yôgyavahante â-53.

chandra-sthâyigal âgi anubhavisikondu ihari yandu 54. sa-hiranyodaka-dâna-dhârâ-pûrvakavâgi Vêlâpurî Kêşavana sapnidhiyalli kotta agrahâra ll— ll

49.

dâna-pâlanayôr madhyê dâna (t) śrêyanupâlanam da-

nát svargam avápnôti pálanád achyutam padam 58.

dattā (d) dviguņam puņyam paradattānupālanam paradattā-

II(b)60. (paradattā) pahārēņa sva-dattam nishpalam bhavē-61. t sva-dattam paradattam va yo haretta vasundha-62. râm shashti-varsha-sahasrâni vishtayam jâyatê kri-63. mih lêkaiva bhaginî lôkê sarvêsham êva bhûbhujam l 64. na bhôjyà na kara-grâhyá vipra-dettá vasundhará i sva-dattá. 65. putrikâ dhâtrî pitri-dattâ sahôdarî | anyair dattâ mahî 66. mātā dattām bhûmim parityajēt | mad-vamšajā para-mahîpati-vamśaja va e bhumipa satatam ujvara-dharme-

68. chittâh i mad-dharmam êve paripâlitum âcharanti tvat pâ-69. da-padma-yugalam śirasa namami | śri Venkateśa II- II 70). Aśvelâyana-sûtra Kâśyapa-gôtrada Sankara-bhattara maganu Sankareiyanavarige Kanatura gramadalli prabhu-ma-71. nyavagi kotta svästhye Dodana khandugadalli muru vare 72. khanduga gadde idakke saluva hola idannu anubhavi-73.

sikondu Kanatürige saluva simege hebârikeyanu mādikoņdu sukhadalli iruvadu yan-

du kotta prabhu-mânyada svâsthell subham astu

Srî Râma (In Kannada characters).

Note.

The record begins with the usual invocations to Sambhu and Varáha and a versei addressed to Hari. The inscription registers the gift of the village Bharatavalli situated adjacent to the village Kaṇatûr in the Karnâṭa-dêśa and Vêlâpura (Belur) Territory by Śrîrangarâya, King of Vijayanagar, son of Gôpâlabhûpati of Atri-gôtra, residing at Bêlûr, made to Sankara of Kâśyapa-gôtra, son of Sankarabhaṭṭa. It further records the division of the village into thirteen vrittis and the gift of the vrittis to several Brahmans by the said Sankara for the peace of his departed parents and as an act of devotion to God Kêśava. It also records the gift by the same Sankara of a plot of wet land of the sowing capacity of 3½ khaṇḍugas and the dry land attached to it in the village Kaṇatûr to Sankaraiya to be enjoyed by him as prabhu-mânya as an emolument for the office of hebâr (chief of Brahmans?) in Kaṇatûr District. The details of boundaries of the village Bharatavalli and the usual imprecatory stanzas follow:—The grant ends with the signature of the king—Śrî Râma.

The date of the grant is stated to be the full moon day in the month of Chaitra (Madhu) in the year Plava, Saka 1584 on the holy occasion of lunar eclipse. Saka 1584 coincides with Subhakrit and not Plava as stated in the grant. If we take the year Plava which coincides with Saka year 1583 as the year of the grant, we find that a lunar eclipse occurred on the full moon day of the month of Chaitra in the year, corresponding to April 4 of A. D. 1661. As the week-day and other particulars are not given the date is not verifiable.

6. Belur Taluk.

At Bêlûr, in the Hobali of Bêlûr, on a stone in the north wall of the shrine of Sômanâ-yakamma in the Chennakêśava temple.

Kannada language and characters.

- Târa pa-samvatsarada Vaiśākha-su 5 Sô-dandu Saubhâgya purada Prasanna-Kêśavadêvara vritti 15 siddhâya nashtiyâgi
- 3. amritapadiya honnolage siddhâya terutirddu teralâ-
- 4. rade śrikâryya nadeyade ketta kâranadinda Vûmâdêviya-
- ru â-mahâjanangaļu â-rambiyaru hadinentu-nâda Vaishnavara mund ittu
 yî-hadinaydu vrittiyolage dêvarige vritti 2 manyam mādi vritti 13 vani
- bráhmarige Narásingadévana rájyadalli á-vűra vrittiyőpádiyi
- siddahâyava tettu âdhi-kraya-dânake saluvantâgi dhâreyan eradu
 kottaru | antapudakke tamma su-hastadopa | (În Nâgari characters) Srî-Gôpînâthâ
- 10. (In Kannada characters) Prasanna-Kêśava.

Note.

This inscription records that the siddhäya (quit-rent) of the 15 vrittis of land belonging to God Prasannakêśava in the village Saubhäya apura having ceased, the temple authorities paid the siddhäya from out of the funds provided for the food service of the god and that this payment was found too heavy and the services of the god could not be be carried on. The inscription next records that seeing this unfortunate condition, the queen, Um'idêvi, the mahâjanas, nambiyars (temple priests) placed the matter before the Vaishnavas of the 18 nâds and decided that out of the 15 vrittis, 2 vrittis were assigned to god free from imposts and the remaining 13 vrittis were to be bestowed with pouring of water on Brahmans with the rights of mortgage, sale and gift on condition that they paid the same siddhäyam as other vrittis of the same villages in the reign of the Hoysala King Nârasingadêva. The record ends with the signatures, Gôpinātha (in Nâgari characters) and Prasannakêšava (in Kannada characters).

The inscription is dated Monday 5th lunar day of the bright half of Vaiśākha in the year Tāraṇa. The date is not verifiable. It is not clear what village is referred to as Saubhāgyapura in the inscription. Since the name of the principal deity of that place is Kêśava and since the record is now found inside the Kêśava temple at Bêlûr, Saubhāgyapura is probably another name for Bêlûr. The Vaishṇavas of the 18 náds appear to have been the trustees of this and other temples which are mentioned in the inscriptions as being under the protection of the Vaishṇavas or Śrîvaishṇavas.

7.

At the village Rannagațta in the Hobali of Bêlûr, on a stoce set up on front o! the Isvara temple.

Size 3'-6"×2'-0".

Kannada language and characters.

1. namas tunga-siras-tunga-chandra-châmara-châravê trailôkya-nagarārambhamûlastambhâya

2. Sambhuvê | Sivâya

3. svasti samasta-dharadhipa-mastaka-vinyasta-hastan udita-jaya-śri- vistaristana-haiam prastu-

tyam punya-mûrti Vinayâditya o mulisim dêśad-adhîśa-kantakara bêram 4. kirttu-girttikki

dôr-bbaladind eyde nimirchchi bhû-talaman êka-chchhatradi Ganga-man-5.

dalamam pâlisida prajā-mudaman atyutsāhadim mādi Poysaladêvam gâ-nâdu jîyay yenalu

6. o Vâsavan A-gui Bhâskara-tanûbhaya Nairiti Vârdhirâja Mêgha-samûha-prabhêda

Dhanâdhipa virâjita-

Gominîsvar embî samudâ-digîsvarar anêka-gunagtani Bhasange 8, sasiy-arka-rn-

ksha-nagam ullinegam Kamalasanayava o nettan-eragarge chala-9.

dind ottay suva vairi-bhûparam nôda Modalgattada Bhâsam pariyind otta-10. jeyim gelgum ugra-samaranganadol chaladin eragange maladild eragada

balakke kâla-sarppam tannam nere porepa patige sannanam Ereyangana 12.

15.

man alte moneyole Bhasa svasti saka-nripa-kâlâtîta-samvatsara-sahasram 13. tîvi Châlikya-Vikrama-kâla 19 neya Dhâtu samvatsarada Pośya-suddha 14.

3 Brihavâra śriman-mahâ-mandalêśvara tribhuvanamalle Vinayâditya-Posyaladêvaru Gan-

ga-mandalamuma Male yêlu Konguman êkachchhatradind âluttam iralu śrimatu Bal-16.

nāda nālgāvuņda Modalgaṭṭada Bijjs-gāvuṇḍaga Võjabe-gāvuṇḍigam pu-ṭṭida magam" su-putraḥ kula-dîpakan" enisi regaļda Bhāsa-gavuṇḍa ant â-17.

18.

nāļ-gāvuņdatana geyyuttam iļdu Raņakiya-kaṭṭada ūram māḍisi Ba-19.

lligereyam kattisi edara-kâvan emba galdeyam mâdisi Bâchêsvara yemba 20.

lyaman ettisi dêvasvakendu kereya kelage-yum dêvûlyada mundeyum 21. âgi

mûnûru bhattada bhûmiya bittu mattam Balligere-kelage nûra bhatta-22. da bhûmiya hannasam bittu antu bitta dattig âvanânum tappidan appode Vâ-

23. narasiyalu kavileya kondana gatige sanda II sva-dattam para-dattam va yo 24. harêta

vasundharah shashtir vvarša-sahašrāni vishtayam jayatê krimi!! Chegavak-25. ke Hesa-

26. savu Kaliyacharigam Chandiyabegam puttida magam Bammachari puttida

27. Tuluvalad Egeyanna hadada bhûmi

Translation.

Salutation to Sambhu who is beautiful with the fly-flap, the moon, touching his lofty forehead and who is the foundation pillar of the city of the three Worlds. Obeisance to Siva.

Be it well. Vinayaditya is an embodiment of virtue and deserving of glory with his hand placed on the heads of all kings and is a necklace to the breasts of the Goddess of victory. The Poysala king plucks out by roots with anger, rulers who are disturbers of peace in his country and with the prowess of his arms expands his kingdom and rules Gangamandals under one umbrella, praised by all.

May the lords of the regions, namely Indra, Agni, Yama, Nairiti, Varuna, Vâyu, Kubêra, and Isanya bless Bhasa, possessed of many good qualities, with as long a life as that of Brahma, to last as long as moon, sun, stars and mountains endure. In the fierce battle-field Bhasa conquers with his prowess all hostile kings who not bowing to him continue to fight. Bhasa is a terrible serpent to those who refuse to submit to him from anger and to enemies who do not surrender on account of pride, but he is ever ready to assist his master Ereyanga in battle.

Be it well. Thousand years having elapsed since the time of the Saka king, in the year Dhâtu, 19th year of Châlukya Vikrama era, on Thursday the 3rd lunar day of the bright half of Pushya, while the illustrious mahamandalêśvara Tribhuvanamalla Vinayâdirya Poysaladêva was ruling over Gangamandala, Male seven, and Kongu under one umbrella .-

To Bijjagåvunda of Modalgatta, nälgåvunda of Ballavinådu and Vojabegåvundi was born the famous Bhasagavunda justifying the maxim that a good son is the light of his race. While engaged in his office of nalgavunda, he built the village named Ranakiyakatta, and a tank called Balligere, brought into being a field named Edarakava and erected a temple named Bâchêśvara. For the services in the temple he made with pouring of water a gift of a plot of rice-land below the tank measuring 300 (?) and also of another plot of rice land below Balligere measuring 100.

Whoever violates this gift will incur the sin of killing tawny cows in Benares. Whoever confiscates the land given away by himself or others will be born as a worm in ordure for sixty thousand years. To Chegavakke Hesavu Kaliyacharı and Chandiyabe was born a son Bammachari. His son(?) Ereyanna of Tuluvala got this land.

Note.

This inscription is of some importance as it belongs to the early period of the Hoysala rule. The inscription records the construction of the village Ranakigatta now called Rannagatta situated at a distance of about 6 miles from Belur by Basa, a general of Hoysala King, Vinayaditya. The overlordship of Chalukyas so often acknowledged in Hoysala inscriptions of this period is not found in this inscription. But the mention of Châlukya era in the inscription of Vinayâditya Hoysale is a sure indication that the Hoysales paid homage to that dynasty. The inscription is dated 19th year of Châlukya Vikrama era which is believed to have begue in A. D. 1076. Accordingly it follows that the date of the Inscription is 1076+19-A. D. 1095 expired, A. D. 1096 being current. In the words of the inscription there elapsed 1,000 years in the Saka era and 19 years in the Chalukya Vikrama Era when the event mentioned in the inscription happened. From this it follows that the Chalukya era began in Saka 1000 or A. D. 1078 which is two years later than its accepted initial point.

Apart from this inconsistency, there is also the error of the weekday not coinciding with the Tithi; for the 3rd luner day of the bright half of Pushya (December) 1096 is Saturday but not Thursday, as stated here.

At the same village Rannagatta, on a stone set up in front of Tirumaladeva temple.

Size $3'-6''\times 3'-0''$.

Kannada language and characters.

svasti śri-vijayâbhyudaya Salivâhana śa-ka-varusha 1582 daneya Sarvari-samyatsarada Pushya-

ba 10 lû śrîmatu-Muluvagila Krishnapanda-svâmigalavarige Srîrangarâyadêva-râyaravaru sa-hıra nyodaka-dana-dhara-pürvakava-

gi kotta Ranagattagramada chatus-simeyanu anu-

bhavisikondu bahudendu kotta sila-sasana-7.

kke bhû-dâgada dharma śri-

Note.

This is scription records the gift of the village Rannagatta by Srîrangarayadêva, King of Vijayanagar to the guru Krishnananda-svami of Muluvagil. The date of the grant is the 10th lunar day of the dark half of Pushya in the year Sarvari, Saka 1582 corresponding to January 15, A. D. 1661. The date is not verifiable. At this period Śrîrangarâ-ya had taken refuge with the Keladi Chief and resided at Bêlûr. Several grapts made by this King while at Bêlûr are found in the inscriptions of this taluk. The donee of this grant, Krishnanandasvami of Muluvagil, was the head of the Bhagavatasampradaya mutt at Muluvägil,

At the village Aluru in the Hobali of Archalli, on a stone set up at the village entrance.

Size $4'-6'' \times 2'-0''$.

Kanoada language and characters.

- 1. svasti Tagare-nâda Ālû-
- ra Mâchigâmuṇḍaṃ
 Billamaṃ kaḍiyâ
- 4. kadivandu kaviya
- 5. kâlegadal iridu
 6. sattam hendati Mâda7. bbe nirisidalu

Note.

This inscription records the death of a warrior named Machigamunda of the village Alûr in Tagare-nâdu in a fierce battle of Bhillama, (A. D. 1187-1191), one of the Sêvuņa Kings and the setting up of a stone in memory thereof by his wife Mådabbe.

10.

At the village Kandavara in the same Hobali, on the 1st Viragal in front of Kalleśvara temple.

Size 3'-6"×2'-0".

- Kannada language and characters. svasti samasta-prasasti-sahitam śrimatu pratapa-chakrava-
- rtti Nårasımhadêvarasaru rājyam geyebare-yavâgalu Vikrama-samvatsarada-Māgha-su l Ā 3.
- 4.
- 5.
- 6.
- svasti Kandavuram kâlegadolu Chanda-gâmuṇḍa
 Baira-gâmuṇḍana maga Mâcha-gâmuṇḍa
 Tagarenâḍa praje-gâvuṇḍugaļu
 kâdi bildu sattoḍe magam Mâdeya niṇsida bîragalu 7.

Note.

This inscription records the death of some gaudas in a fight at Kandavura in the reign of the Hoysala king Narasimhadeva and the setting up of a vîragal by Mâdeya son of one of the fallen warriors. The record is dated Sunday, 1st lunar day of the bright half of Magha in the year Vikrama. The date is not verifiable.

11.

On a second Viragal at the same place.

Size $3'-6''\times2'-0''$.

Kannada language and characters.

11

11. Idan åtana tamma Dêkanam parôksha-vineyamam mådi vîragalla nilisida. . 12: sâsira . .

This records the death of a warrior named Kanneyanayaka in a fight with robbers during the reign of the Hoyala king Narasimhadêva and the setting up of a viragal in memory thereof by Dêkana, bis younger brother.

At the village Tolalu in the same Hobali, on a stone set up near a ruined Jain basti in the coffee estate of Vîrâchâri.

Size $3'-0''\times 1'-6''$.

Kannada language and characters.

1. śrîmat parama gambhîra-syâdvâdâ-2. môgha-lanchagam jîyat trailôkya-nâ-

3. thasya sasanam jina-sasanam svasti yama-ni-4. yama-svâdhyâya-guṇa-sampannarappa Abhayachân-

5. dradêvaru sargga-gâmigal âda parôksha . . 6. yamam âgal Padmâvatiyakka mâdisida sasa-

7. nam II arevesanâgiradda basadiyam mâdi-8. sidaru dêvara maneya parisûtrada gattum katti-

9. visidaru maneyam mâdi nadum-maranumam na ta-10. ru inisakkam yikki pûjisida gadyanav eppa-

11. ttu int appudakke sâkshi Muddagavundanu Bhâsa-12. gavundanum Tammadiya. rraru Bitti yananum Nê-

13. mananum î-stânak odeyaru

Note.

This inscription records that on the death of the Jaina guru Abhayachandra, his disciple Pagmavatiyakka, as a mark of respect to his memory, completed the construction of the basti which had been half built and erected an enclosure to the shrine of the god with a wooden pillar (?). Towards this she spent a sum of 70 gadyanas. The witnesses to this are said to be Muddagavunda, Bhasagavunda and Tammadiyarraru and the managers of the temple named Bittiyana and Nemana. No date is given in the grant. Bhasa mentioned in this inscription is perhaps the same as that mentioned in No. 7 above.

In the same village (Tolalu), on a viragal set up at the entrance.

Kannada language and characters.

.na maga Bâdiya turuva bembalivô

dagonda kâdi satta Mâcha masadiradala . vi Gu ruvâradandu Apsara-ganikeyaru konduye Mâragavundage

maga Iliga parôksha-vineya gedu kalla nirisida Siddha-gâ undana Gâvunda Annachari geda Badugûra Srîdharayya barada

Note.

The top of the vîragal is broken off, and several letters have disappeared. remaining portion of the inscription seems to record the death of warriors Badıya, Macha and etc., in rescuing cattle carried off and the erection of this Vîragal in memory thereof by Iliga, son of Mâragavunda. The signatory to this record is named as Siddhagâvuṇḍana Gâvuṇḍa and engraver's name is recorded as Aṇṇâchâri, and Śrîdharayya of Badugur is mentioned as the composer of the inscription.

14.

At the same village, on a pillar set up at the front entrance.

1. Chitrabhanu-sam-

2. vatsarada Phâlguņa-ba

3. hula 10 Bhâ Tulala-

4: da Muttenagaudana 5. maga Chikannagau-

nda nilisida kallu

Note.

This records the erection of the stone pillar by Chikannagavuda, son of Muttenagavuda of the village Tolalu on Sunday the 10th lunar day of the dark half of Phâlguna in the year Chitrabhanu.

15.

At the village Tagarein the Hôbaļi of Bikkodu, on the 1st vîragal ir front of !śvara. temple. Size 3'-6"×2'-6"

Kannada language and characters.

 šrî namas tunga-śiras-tunga-chandra-châmara-châravê trailôkya-nagarârambhamûlastambhâ-

2. ya Sambhuvê svasti śriman-mahâ-maṇḍaļêsvara tribhuvanamalla-Vîra-Sômêsvara-dêva-

. . . râjyadalu prithvî-râjyam geyyuttam ire śrî- Visvâvasu-3. samvatsara-

 da Jyêshtha-suddha 15 Â Sôyidêva-damnâyakaru Tagare-nâda Tagareya kôţeya hatti kâde Malegiriya Bennegaudana maga Râmayyanu

6. halavarolu kâdi Tagareya Râmayyanu svargga-lôka- prâptan âdanu âtana tamma Handinâla Châvayanu parôksha-vineyamam mâdi bîragalla

8. danu Bammayahalliya bayaloolu beddale kolaga 9 manna kottanu

Note.

This inscription begins with the usual invocation to Sambhu and next records that during the reign of the Hoysala king Sômêśvaradêva on Sunday the 15th lunar day of the bright half of Jyeshtha in the year Viśvâvasu. Sôyidêvadannâyake scaled the fort Tagare in Tagarenad and fought. Thereupon Ramayya son of Malegiri Benneganda fought hard and went to heaven and his younger brother Chavaya of Handinal set up this viragal in honor of his memory and made a grant of a plot of dry land with the sowing capacity of 9 kolagas in the fields of Bammayahalli.

16.

At the same place, on a 2nd Vîragal.

Size 3'-6"×2'-6".

Kannada language and characters.

namas tunga-śiraś-chumbi-chandra-châmara-châravê trailôkya-nagarārambhaműlastambhá-

ya Sambhuvê I svasti śrîman-mahâ-maudalêśvaram Talakâdu-Gangavâdi 2. Nonam-

bavadi-Banavase- Hanungalu-genda bhuja-bala-3.

vîra-Gangan asahayašūra Sanivārasiddhi giridurggamalla chaladankarāma nissankapratāpa Poysaļa-Vîra-Ballāļadēvaru Plava-sam-vatsarada Chaitra-su

6. tadige Somavaradandu Herbbettada Bacheyanayakana mê-

7. le dandețți bandali Tagare-năda Tagareya Mâdigâvundan alliha

8. tottaladuļidu kon-9. du tânum suralôka-prâptan âdod âtana vîratanamam

10. mechchi Ballaladêvaru Tagareyal ondu hanavina mannam

11. bittar î-mannan ârânum kidisidade Vâranasiya-

12. lu bráhmanarumam kevileyumam konda pancha-mahá-pátaka-

13. doļu hôhanu Bayagāvunda paroksha-vineyam mādi vîraga-

14. lla nirisidanu

Note.

This inscription also begins with the usual invocation to Sambhu and records that during the reign of the Hoysala King Vîraballâladêva, on Monday the 3rd lunar day of the bright half of Chaitra in the year Piava, the king marched upon Bâcheyanâyaka of Herbbetta and that thereupon Mâdigâvuṇḍa of Tagare in Tagarenâḍ fell upon the enemy and died. The inscription further records that admiring his valour, King Ballâladeva made a gift of a plot of land of the value of 1 haṇa and that Bayagâvuṇḍa set up the vîragal as a mark of respect to the memory of the departed warrior. The usual imprecation is found at the end of the record.

17.

At the same place, on a 3rd vîragal.

Size $1' - 6'' \times 2' - 6''$.

Kannada language and characters.

 šrî namas tunga-śiras-tumbi-chandra-châmara-châravê i trailôkya-nagarârambha-mû-

lastambhâya Sambhavê svasti śrîman-mahâ-maṇḍalêsyara tribhu vanamalla chaladankarâma malerâjarâja malaparolugaṇḍa Sanivâra-

4. siddhi giridurggamalla pratapa-Hoysala- śri- Vîra-Ballaludêva.

No'e.

The inscription contains the usual verse in praise of Sambhu and the name of the Hoysala King Vîraballâludêva with his titles. The rest of the inscription has disappeared as the inscription stone is broken after line 4.

18.

At the same place, on a 4th Viragal.

Kannada language and characters.

- 1. namas turga-siras-turga-chandra-châravê li trailôkya-nagarârambha-mûla-2. stambhaya Sambhuvê li svasti śrîman-mahâ-maṇḍalêsvara-Vîra-Nârasin-
- gadêva i pritvi-râjyam geyyuttirdam saka-varusada 1199 neya Îsvara-sam vatsarada Jyêsh!a-sudha 10 Sô-dandu Atthalege-sâyira-bhûviya Malligenâdu
- Nemanâda mallegâlegake bandandu â-Bekunâdu marevalige bandade Ta gareya dandina Chavudagâvundana maga Nâranadêva Bekunâda marevalige
- 7. tiridu

8. suralôka-prâptan âdade Benneya Allapa vîragalla

9. pirisidaru

Note.

This inscription also begins with the invocation to Sambhu. It next records that during the reign of the Hoysala King Nârasingadêva, there was a combat (malla-gâlega) between the people of Malligenâdu in Atthalige Thousand Province and of Nemanâdu and that the people of Bekunâdu went to the rescue of Nemanâdu and that in this fight Nâraṇadêva, son of Chavuḍagâvuṇḍa, a warrior in the army of Tagare, fought and died and that this vîragal was set up in his memory by Beṇṇeya Allapa. The record is dated Monday 10th hmar day of the bright half of Jyêshṭha in the year Iśvara Saka 1199. According to Svamikannu Pilla:'s Tables the date corresponding to this is 14th May, A. D. 1277 but it falls on Friday and not on Monday as stated in the grant.

19.

At the same place, on a 5th Vîraga!.

Size 3' -0"×2' - 6".

Kannada language and characters.

- 1. śrî svasti śrimatu- Tagareya Masanayana Sôvana-
- 2. nu Bankahurada kaviya kâlegadalu biddanu

Note.

This records the death of Sôvana, son of Masanaya of Tagare in the fierce battle at Bankâpur. This battle took place between the Hoysalas and Kadambas under the general Masana in the reign of Vishnuvardhana. The Hoysalas were victorious.

20.

At the same place, on a 6th vîragal.

Size 3' -0"×2' -6".

Kannada language and characters.

.

śri namas tunga-siras-tumbi-chandra-châma-

2. ra-châravê trailôkya-nagarârambha-mû-

Tagare-nada . . .

The bottom of the stone containing the inscription is broken off and hence the last portion of the inscription has disappeared. The rest of the inscription seems to record some achiev meat of Kalliyoja's son in Tagarenadu during the reign of the Hoysala King Vîraballâladêva.

and a contract of the contract

At the village Kûsâvara in the same Hobali of Bikkôdu, on the 1st vîragal near the ruined Basava temple.

Size 1' -6"×2' -0". Kannada language and characters.

- I. śrî namas tunga-siras-tunga-chandra-châmara-châravê | trailôkya-na-
- 2. gararambham mulattambhaya Sambhuvê i sotti
- 3. samatta bhunadhi-jala Yadava-kula-tilaka
- 4. malarajaraja maleparoluganda Maga-rajya- nrimula Chô-

- odana kaladagolu kalinereyadi Tagare-nada epataga
- mare-okaru | mareya okkaram kalu Tagare-nada eppattu
- 9. olaginada odane kaduvaga Jaya-savachara-Pa-
- 10. shya sudha Padya Sanivaradandu Mukuri-gaudana maga Haradanai
- 11. talittiridu svarggalóka-práptan áda śrî- vîragali Perggade Isvôra
- mannanu bitta

Note.

This inscription abounds in orthographical errors. It seems to record the death of a warrior named Haradana son of Mukurigauda in a war waged by the inhabitants of

Tagarenâdu-seventy in defence of the inhabitants of the villages, Anapalli and Gorava-palli in Maysanâdu who sought their shelter. It also records the grant of some land in memory of the warrior by Perggade Iśvara. The record is dated Saturday the 1st lunar day of the bright half of Pushya in the year Jaya during the reign of the Hoysala King Vîra Nârasingadêva, the lord of the universe, an ornament of the Yâdava race, king over Male chiefs, vanquisher of opponents, destroyer of Magara kingdom and protector of the Chôla Kings.

22.

At the same place, on a second vîragal.

Size 1'-6"×1'-0"

Kannada language and characters.

- 1. śrî namas tunga-śiras-tunga-cham-châmâra-châvê! trailôkya-
- 2. nagarārambha-múlastambhāya Sambhuvê!
- 3. svasti śrîman-mahâ-mandalêsvara-chakravartti !! śrî- Vîra Ba-
- llâladêvar-prituvî-râjyadoļu Akshaya-samvatsarada Âsvajya-bahuļa saptamî Sôma-
- 6. vâradandu Tagare Kûsavârada asi-
- ya mâniya vyâjada gadiya kâlegadalli
 Honnagâvuṇdana maga Kavuraṇa halabaru vî-
- 9. raram talutt iridu suralôka-prâptan âdanu

Note.

This records the death of Kavurana, son of Honnagavunda in a fight with sword in a boundary dispute between the people of Tagare and Kûsavara in the reign of the Hoysala King Vîra Ballâladêva. The record is dated Monday the 7th lunar day of the dark half of Aśviyuja in the year Akshaya. The date cannot be verified.

23.

At the village Jôdi Krishnapuca, in the same Hobali of Bikkôdu, on a stone set up near Tirumaledêva temple.

Size $4'-0''\times 3'-6''$.

	Kannada language and characters.
1.	Sârvari-samvatsarada Chayitra su lu Narasa
_	panâyaka
2.	. nayakara tata noganayakara perturu
3.	panâyaka-suputra Hariyapanâyakanu
4.	vanakendu Bogapadevarge kotta
	grânta-bhûmiyolu
5.	gaida bhûmiyalu gidu-mara gaida bhûmiyalu gidu-mara yî-haliyanu âru apalâpisi chandra-sûryangalu yiruva pariyanta
6.	yî-haliyanu aru apalapısı chandra-suryangalu yıruva pariyanta
7.	tadevalâgadu endu kotta kodagi grâma II Gôrana

Note.

Several letters in this inscription have become effaced and illegible. It seems to record the gift of the village Krishnapura as a kodage to Bôgapadêva by Hariyapanayaka, grandson of Bôganayaka (son) of Narasapanayaka. The grant is dated 1st lunar day of the bright half of Chaitra in the year Sârvari. The date is not verifiable.

24

At the village Mûlênahalli in the Hobali of Mâdihalli, on a stone set up at the village entrance. Size $6'-0''\times 1'-6''$.

Kannada language and characters.

- 1. namas tunga-śiras-tumbi-chandra-châmara-châ-
- 2. ravê trayilôkya-nagarârambha-mûlastambhâya
- 3. Sambhavê i svasti śrî-vijay abhyudaya- Salivahana-śaka-

varuśa 1483 nege sanda kalivina kramav ent endare kalivinake saluvâ 5. Dundubhi-samvatsarada Bhâdrapada ba 13 lû ll srîmanmahâ-mandalêśvarâ Râmarâjayadêva-mahâ-arasugala mudreya Goraûra hebâruvaru Mâdihali-sîme-11. ya prabhugalu Mâdihaliya Vi-12. rappagauda Mûla Kârtivîrya 13. Sivunipurada Bhadrapa Hagare Vî-14. rabhadra Sundehali Govindasatti-15. 16. Chikkagadubali Mariyagonda 1 Dasaûra Gidaya Bommenahali Singâri 17. Attikâri Kallanâyyaka muntâda ga-18. udagaļu Jogaņasettiya maga Chenna-19. ppasattige kotta pêteya śâsânada kramav e-21. nt endare Chennigarâvana amrutapadi-22. ge saluva Mādihaļiva staļada Muļena-23. haliyanu manna pêţeyâgi ko-24. ţţevâgi î-grâmake prati-nâma Chennigarâ-25. yapête-sarva-svâmya ninaa putra-pa-26. utra ša mu uruttiyāgi â-chandrarka-27. sthayiyagi anubhavisikondu varu-28. śa kke Chennigarâyara amrutapa dige 29. kaduguttige gam 30 aksharadallu muva-30. ttu varahamam tettu bahe yishtakke ava-31. va tappidare heta tâya maitanava mâdidavanu . . . u anyâyavâgi koņ-dare kâ . . . Lingavanta tappida vibhûtti-rudrâkshege tappidavanu tiranâ-35. madhariyada Vaikunta-tirtakke tappidavanu yi-grâniakke sunka maggadere mane-sidhâya sarvamânya stâna-38. mânya pûrva-mariyâdi Lakshumi-

39. patiya baraha

Note.

This inscription is called péleya-sasana meaning a grant conferring the right to collect taxes on shops in the street on the condition of the grantee paying a certain fixed sum for the service of the temple mentioned. It begins with an invocation to Sambhu and records the grant of the village Mûlênahalli in Mâdihalli-sthala re-named Chenniga râyapêtê as a pêle free from all taxes to Chennapasetti, son of Jôganasetti on condition that he should pay an annual quit-rent of 30 vaharas for the food offering to God Chennigarâya. The donors were Govravûr-hebâruva, the seal-bearer (?) of the mahâ mandalêśvaraRâmarâjayadêva, the chiefs of Mâdihali-sîme, Vîrappagauda of Mâdihalli, Mûle Kârtivîrya, Bhadrapa of Sivunipura, Vîrabhadra of Hagare, Gôvinda-setti of Sundehalli, Mariyagonda of Chikka Gadubali, Gidaya of Dasavûr, Singâri of Bommenahalli; Attikari Kallanayaka and other gaudas. The grant is dated 13th lunar day of the dark half of Bhadrapada in the year Dundubhi, Saka 1483 corresponding to 7th September of A. D. 1561. The word Kalvu used in line 4 of the record is probably a mistake for Kavalu, a treaty or contract. The engraver of the grant is named Lakshumipati in the record. 25.

HASSAN TALUK.

On the hill Nanjedêvaragudda in the village Sômpur in the Hobli of Hassan. Size $6'-3''\times 3'-9''$.

Kannada language and characters.

šrîmat parama-gambhîra-syâdvâdâmôgha-lânchhanam jîyât trailôkya-nâthasya sasanam Jinasasanam jayati sakala-vidya-dêvataratna-pîtham bridayam anupalêpam yasya dîrgham sa dêvah jayati tadanu śâstram tasya yat sarva-mithyâ-samaya-timira-ghât ir jyôt ir êkam r,arâṇâm 🖡 . . . dragradim Salan emban aga puliyam poyd a Salam Poysala yogam 3. · · · r ppalambarum rājyam geynttirpinam (vinaya-pratāpam emb î janar. âthôchita-charitra-yugadim jagamam jana-rayarav enisi negaldam Vinayā-

dityam samasta-bhuvana-stutyam | âtang ati-mahimam Hima-sêtu-samâ-5. khyāta-kirtti sau-mūrtti-Manôjātam marddita-ripu-pripa-jātam tanujātan âdan Ereyanga-nripam | ballidar avanîpati-sampâdita-dharmmârttha-

kâma-siddhivol avanî-vallabhar âtana tanayar b Ballâlam Bittidêvan Udayâdityam i művar arasugalolam tám bhávise madhyaman adágiyum

nripa-guņa-sadbhāvadin uttaman adam bhāvi-bhavad-bhūta-jishņu Vishņunripâlam | Maleyam sâdhisi mândanê Talavanam Kânchîpuram Koyatû-

r Malenad a Tulunadu Nîlagiriy a Kolalem a Kongu Nangaliy Uchchangi Virâțarâjanagaram Vallûr ivellam durvvâra-dôrvvaledim

lîleyî sâdhyam âduv eney âr Vishnu-kshamâpâlacol- . . . yen-10.

al âldam . . . chûdâmani . . . hâram ene kinnarêśvara-śirzh-prôttunga . . . phani . . . gunamanih 11. samyakta-chûdâmanih â Vishnuvardharangam . . . yenisida 12. Lakshmâdêvigam udbhavisidar î bhû-viśruta Nârasimhan âhava-

simham || pade-mâtêm bandu kandang amrita-jaladhi tâm garvvadim, 13. gandavâtam nudivâtamg ênao en bai pralaya-samayadol mêreyam mîri barppå kadalan-

nam Kalanam am mulida Kulikanacram yugantagriyarnam sidilanram 14. singadaonam Puraharan-urigannannan î Nârasimhan i ripusarpad-darpadāvānaļa-bahaļa-ši-

khā-jāļa-kāļāmbuvāham ripu-bhūpāļa-pradīpa-prakara-patutara-sphāra -jaujhā-samīram ripu-raganīka-larkshyam ripu-r ripa-raļini-

 shanda-vêtanda-rûpam ripu-bhûbhrid-bhûri-vejram ripu-nripa-mada-mâtanga-sımham Nrısımham 🖟 pogalda tîbra-pratâpa- . . .

ndodam śatru-gátra-pragalad-rakta-praváha-prabala-guru-dhváramum śatru-17. bhûbhrd-bhûri-sandôha-dâha-prachura-chițichiți-dhvânamum Lirvvika-

lpam pogaļuttirkkum Nrisimha-prebaļa-bhuja-baļātopamam dhātrig ellam | 18. â vibhuvina patta-mahâdêvige sadguna-charitradii dam Sîtâdêvige mi-

gilâd Echaladêvige Ballâladêvan udayam geydam || Kali-kâla-kshatra-putra 19. prabalatara-durâchâra- sandôhadindampole porddal pêsi bêsatt alava-

20. lida mahâ-kânteyam rakshisalk â Jalajâksham tâne band int avatarisidavol Vîraballâladêvam kula-jâty-âchâra-sâram uripavaran udayamgeyda-

21. n áscharyya-sauryyam | vinaya-srî-nidhiyam vivêka-nidhiyam brahmanyanam pürma-punyanan uddama-yasortthiyam jita-jegat-pratyartthiyam sarva-sajja-

22. na-samstutyanan udbhavad-vitarana-śri-Vikramādityaram marujēšar Mmalerājarājanan ad êm Ballālanam pôlvarê luriga naim benda chanda Tipura-

23. m uridavol churchchurildarugargga . . . ri dandada dhagila dhandhaga dhaga chetechelchelchitilagattu pordd emba ravam kaiganme dikpâlakar alavaliya-

24. l Vîraballâlanim (dim) d uridatt Uchchargi-yode ripu-aripati pēļal uņtē | raņarangāngaņa-Sūdrakam radedod int Uchchangi nurchchalittu

25. tat-kshanadi nôde Virâterâjapura vottuttâytu munnânta Sêvunar apôsanamåtrakam neredarill endandu Ballåla-dörggunavam bannisal anna

ballavar adar î bhûri-bhû-chakradol | Vilayâdti yeripa Sêvuŋa-balara . . . nichayavila makarakulav î Yadukulaparitalaga-

raktam kûde haya-khuradîndâ neligett aggada yâ . . . dol mum pena penana betti-. . . dol mum pens

bhûtâli punya-râśîkrita-vipula-talam Vîra-28. ballâļa-dêvam ||

29. svasti samasta-bhuvanāstaya śri-prithvî-vallabha rājādhirāja paramēšvara parama-bhattaraka Dvaravati-puravaradhisvaram Vasantika-devi-labdha-

vara-prasada ripu-sammardana-vinôda Yadava-kulambara-dyumani samyaktva-chûdamanı satru-kshatriyamâna-marddanam vîra-ripu-darppa-sharppa-janjhânila śrimad vîryya . . . 31.

. . parakramaika-prabhava mirupamata-

rkya-pratapa naya-vinaya-svabhava sakala-jana-satyasirvada . . . 32. mudgara-samara-kêli-samsa-

kta . . . ripu-vijitāditya-pratāpa saptānga viļāsa 33.

34. dâvârele | | Simhela-sapāla-kuranga-kula-palāyana-kāra-

na kathôra-nija-vijaya-dôrddanda . . . sakala-ripu-nripa-kula 35. . ityádi-námádi-

samasta-preśasti-szhitam śrimat sarvabhauma sangrama-Rama Bhillama-36. disapatta . . . dharitrîpatta Malerajaraja maleparolganda Talakâdu Gangavâdî Nolambavâdî Banavase Pânungal Huligere Halasige

Belvala Talavali- taliygagonda bhujabala-Vîragan-

gan êkângavîra Sanivârasiddhi Giridurggamalla chalad-anka-Râman asahâya-38. śûre niśśanke-pratapa-chakravartti śri Vîraballaladêvan asankhyata-nija-châturanga-balam

berasu Sevuņa-balam ellamam viravijāsan emba pattamānadim toļduļa-39. duliye | Sêvu na-bala-jaladhi-badavânalan êkângadim saptânga-sâm-

mrājyaman alavadisi rāshtra-kantakara nirmmulamam mādi Kalyāna-par-40. yantam âgi sukha-sankathâ-vinôdadim râjyam-geyyuttam ire

41. tad-rajya-pûjyam appa rajadhâni Dôrasamudradoju śrîmad Vâdîbhasimba-târkika-ehakravartti Srîpâlatrajvidyadêvarum avara guddugal Mâ-

42. risettiyum Kannisettiyum Bharatisettiyum int î nalvarum cânâdêsiyum nagaramum śrimad Abhinava-Santinathad evara bhavya-jinalayam eni-

pa Nagara-jinālayamam mādisida Rājasetty anvayamum āchāryyavaļiyum ent endode śrimad Dramila-sanghêsmin Nandi-sanghô' sty A-

rungulah anvayô bhậti niśśesha-śastra-varaśiparagaih śri Vardhamanasvâmigala dhermetîrttham pravartisuvalli Gautamasvâmigalim Bhadraba-

husvâmigaļim Bhûtabaļi Pushpadantasvâmigaļim . . rakarın Akalankadêvarındam Vakragrîvâchâryyarım Vajranardigalim Simhanandigaļim Paravādimallarim

Srîpâladêvarim śrî Hêmasênarim Dayâpâla-munîndrarim Srîvijayadêvarım 46. Santidêvarım Pushpasenadêvarim chakra-

vertti śrî Vadirajedevarim śri Santadevarim Sabdabrahmasvamidevarind 47. Ajitasêna panditadêvarim Mallishênamaladhâri-svâmıgalim

Śripalatraividya-gadya-padya-vachô-vinyasam nisargga-vijaya-vilasam 48. tad-anantaram śrimat Traividyavidyapati-pada-kama-

laradhana-labdha-buddhih siddhantambho nidhana . . . mritasvada . 49. dîkshâ-sikshâ surakshâ . . . kra Vâkpati-nipunah santatam bhavyasêvyah sôyam

dākshinyamûrtir jjagati vijayaté Vāsupûjya- bratîndrah tad-anantaram 50. sura-râjêndra-madêbha-danta-chayadol diggâmi mandiradol bha-

rgga-karāļa vi . . la-tamô Himādri-kûṭangaļoļ Dharanîndrôdgha-kirîṭa 51.

52.

53. yaśô lateve muni Vajranandiya

Inga dalamaruvali Vajranaodi-54. brativa ! tet-se-

mayadol Kumaran andu samasta-prabhugavundugali nada kayu . . 55. . . pratāpa-chakravartti Viraballāļa-

dêvanam kanelvêdi bandirddalli Abhineve-śrî-Śântirâthadêva . . . 36. mam esh te-vidharchchaneyumam pûjeyumem rishiyar ahare-danamumam

57. kandu piridum santasam madi dêvara śri-karyyakke nādagauņdugal tammel aikamatyavāgi pratāpachakra-

58. vartti Vîraballâļadêvam bandu . śântidêvar- ashţa-vidhârchanegam khanda-sphuţita-jîrnôddhârakkam rishivar-âhâradānakkavagi

	śaka-varsham 1114 neya Vinodhikrit-samvatzarad uttarayana-sankavana-
59.	dandu Vajranandisaiddhântadévarige dhârâ-pûrvakam nâda
	35 2 3
. 0	Maisenada Gummanavrittiyolu
60.	Gummanavrittiyoju
	Kadalehalliya îsânyada Torena- da Santenâdâ Gaminâda . nadadu Yeluvalada zîmeya natta Meraritâleyamo-
61.	da Santenada Ganninada Maracitalevamo-
	kallu alli Guravinagundiye
62.	kallu alli Guravinagundiye moradi Chancharivallada tadi Kadaleya-radi
	halliya âgnêyadal Uridavâlikeya Lavivalliya Gummaravrittiya nâ- ya moradi Charcharivallam matiav-î Kadaleya-
63.	gava
	halliya nairityada Bellareya kani-
64.	yakalu khadeya kolavûrbballam mattiya yakalu kolavûrbballam mattiya
65.	de Tormada Halliyabidina tristindhi olu
66.	allim Chancharivanam ten aşını vanarında verittiya tri-sandhiya nadu- llim mattav î Kadaleyahalliya îsânya Gummanavrittiya tri-sandhiya nadu-
67,	bhûmi-dânât param dânam

sva-dattám para-dattám vá yô

68. harêta vasundharâm shashtir varshe-sahasrâni vishthâyâm jâyate krimih-

Translation.

Victory to the commandment of Jine, the lord of the triple world, its symbol being the supremely profound syádráda of inestimable value. Blessed is the lord whose heart is the jewelled seat of the goddess of learning, free from contact with the outer world. Victory to his teaching which is the only light to human beings for dispelling the darkness of false religions.

Sala killed a tiger and became Poysala. After several kings in his line came Vinayaditya, praised by the whole universe, his two royal qualities, politeness and prowess shining like two eyes for the world. His son was King Ercyanga, possessed of great glory and fame extending from the Himâlayas to Râma's Bridge, a Cupid in beauty and a vanquisher of hostile kings. He had three sons. Ballala, Bittideva and Udayaditya, who seemed to be the embodiments of his three great pursuits, dharma (righteousness), artha (wealth) and kâma (desire). Among these kings Vishnu was the middle one (by birth) but the foremost by his royal qualities and superior to all kings that passed away or are present or are to come. He was not content with the conquest of Male but went on capturing Talavana (Talkad), Kanchipura, Koyatûr, Malenâd, Tulunâdu, Nîlagiri, Kôlâla, Kongu, Nangali, Uchchangi, Virâtarajanagara (Hanagal), Vallar, by the mighty prowess of his arms.

The son of Vishmuvardhana and his queen Lakshmadevi was the world-famous King Narasimha, a lion in battle. Not to speak at length: this Narasimha was a sea of nectar to the person who went to him submissively; but to one who spoke harsh words from pride, he was an ocean transgressing its boundaries in the time of deluge, a Kâla, an angry serpent, a fire ending the universe, a lightning, a lion, the fiery eye of Siva. King Nrisimha is a black (rainy) cloud to the wild fire that is the pride of enemies, a storm to the lamp the hostile kings, a Garuda to the host of serpents the enemies, an elephant to the lotuses the opposing kings, a thunderbolt to the mountains the enemies, a lion to the wild elephants that are the hostile kings. Even if men cease to praise the valour of King Nrisimha, the terrific sound of the river of blood flowing from the bodies of enemies in battle, will be proclaiming to the whole universe without a shadow of doubt the great might of arms of king Nrisimha...

His son by the crowned queen Echaladêvi, who surpassed Sîtâdêvi by her good 'character, was Ballaladêva! Vîraballaladêva, possessed of wonderful prowess and good conduct, worthy of his race and family, appeared as if he were Vishnu himself born in human form in order to protect his great consort (the earth) who had grown weary and become polluted with the sin of unrighteous behaviour prevalent among Kshatriya princes in the Kali age. Who can equal Ballala, overlord of Male Kings, a treasurehouse of politeness and wisdom, devoted to Brahmans, possessed of righteousness, a lover of great fame, a conqueror of all opponents on earth, worthy of being praised by

18 L

all good people and a Vikramaditya in liberality? Is it possible to describe the greatnes of Vîraballala by whom the fort of Uchchangi was burnt causing consternation to the lords of regions and making a great crackling noise like that of the three terrible cities which were formerly burnt by the fiery eye of Siva? Who can sufficiently praise on earth the prowess of Ballala by whom Uchchangi was destroyed, Virâţarājapura (Hāngal) was swallowed at a mouthful and the power of Sêvuṇas opposing him was sipped like a drop of water.

Be it well. While the illustrious Vîraballâladêva, the refuge of the universe, favourite of earth and fortune, rajâdhiraja-paramêśvara, paramabhattâraka, lord of the excellent city of Dvârâvati, obtainer of boons from Vâsantikâdêvi, delighter in destroying enemies, a sun in the sky that is the Yâdava race, crescent jewel of righteous ness, destroyer of hostile kings, a wild storm in driving away the pride of powerful enemies, possessed of great valour, and of indescribable and unrivalled splendour and polite behaviour, blessed by all people, ready to fight with his club, resplendant like the sun, a royal lion to elephants that are the hostile Kings,

a wild fire to the forest that is the same of the Pallava race, scatter r of the deer that are the Simhala and Sapāla, possessed of strong and victorious arms, possessed of all these and other attributes, the illustrious monarch, a Rāma in battle, a terror to Bhillama, king over Male Chiefs, vanquisher of opponents, conqueror of Talakādu, Gangavādi, Nolambavādi, Banavase, Pānungal, Huligere, bhujabala-Vîra-ganga, a hero requiring no assist-Halasige. Belvala bhujabala-Vîra-ganga, a hero requiring no assist-ance, niššanka-pratāpa-chakravarti, the illustrious Vîraballāladēva, crushing the whole army of Sêvuṇas with his countless troops and thus becoming a submarine fire to the ocean that is the might of the Sêvuṇas, administered his kingdom with the seven attributes of sovereignty and uprocting all enemies to his kingdom and reigned over a territory extending up to Kalyāṇa in peace and happiness:—

Be it well. In the capital Dôrasanudra, respected throughout the kingdom, the illustrious Vâdîbhasimha-târkika-chakravarti Srîpâla-traividyadêva and his disciples Mârisețți, Kannisețți, Bharatisețți, all these four together with the merchants from all countries and citizens caused to be erected a fine Jaina temple of god Abhinavaśantinâthadêva called Nagarajinâlaya. The following is the pedigree of Râjasețți, who was instrumental in the construction of the said basti and also of his

In the Nandi-sangha which is a part of the illustrious Dramila-sangha and Irunga-lâuvaya are several learned men well versed in all the śâstras. The holy teachings of lâuvaya are several learned men well versed in all the śâstras. The holy teachings of lâuvaya are several learned men well versed in all the śâstras. The holy teachings of Vardbamānasvāmi being prosperous, from Gautamasvāmi was descended Bhadrabāhu; Vardbamānasvāmi pushpadanta; from him came Sumatibhaṭṭāraka: from him from him Vakragrīva; from him Vajranandi; from him Simhanandi; Akalanka; from him Vakragrīva; from him Santidēva; from him Hemasêna; from him Pushpasêna Dayāpāla; from him Srīvijayadêva; from him Santidēva; from him Sabdabrafrom him Vâdīrājadēva; from him Santadēva; from him Sabdabrahmasvāmi; from him Ajītasênapaṇdīta; from him Mallishēnamaladhārī; from him, Šrīpālatraividya.

The teachings of Srîpâlatraividyadêva in the form of prose and poetry are ever victorious. After him came Vasupûjyabratîndra, with his spiritual knowledge obtained by the worship of the lotus feet of Traividyavidyâpati, versed in the siddhânta ever worshipped by devotees, and a personification of upright conduct.

His successor was Vajranandi whose fame pervaded the tusks of the elephant of Siva's body, the peaks of Himalaya mountain, the crown of Dharanindra (serpent)

While the kumāra (prince) with all prabhugāvundus and nādugavundus was on a visit to the illustrious pratāpachakravarti Vîraballāļadēva he was pleased to see the eight-fold worship and the free distribution of food to ascetics in the temple of God Abhinava Sāntināthadēva. On this occasion King Viraballāļadeva, acting in accordance with the unanimous prayer of the nādagaundus made a gift of the villages Muchchandi and Kadalahalli in Gummanavritti in Maysenādu to Vajranandi-saiddhāntidēva on the uttarāyana-sankrānti day of the year Virôdhikrit, Saka 1114 for the service of Sāntideva and for repairs of the offering eight-fold worship to god . Santideva and for repairs of the temple and for the free gifts of food to ascetics. (Boundaries of the villages granted) . .

to profess Believe

A stone set up in Yeluvaladasime to the north-east of Kadalahalli and beyond the (common boundary of ?) Torenadu, Santenadu, and Ganninadu . . . Taley-banyan tree to south of Chancharivalla; thence the common boundry of the north-east

Good fortune No greater gift is found than the gift of land. He who takes away a gift of land made by oneself or by others will be born as a worm for sixty thousand years.

Note.

This record contains the usual genealogy of Hoysala kings up to King Vîraballâla II and records the gift of two villages Muchchandi and Kadalehalli in Gummanavritti in Maysenad by King Vîraballaladêva for the service of God Abhinava Santinathadêva set up by some settis including Rajasetti with the cooperation of nadu-gaundas and the Jaine saint Srîpâlatraividya. The prince is said to have personally inspected the temple and pleased with the way in which the religious services and distribution of alms to ascetics were conducted and the grant was made by the King at the request of prince and the nâdugavudas. The monk Vajranandi, disciple of Vâsupûjya, was entrusted with the management of the above temple and charities. The date of the grant is the Uttarâyaṇa-sankrânti day of the year Virôdhikrit, Saka 1114. But Saka 1114 coincides with Paridhavi the year after Virôdhikrit and not Virôdhikrit as stated in the grant. The date is not verifiable. The inscription stone is found on a hill called Nanjedêvaragudda at some distance from a Siva temple. Although the grant to the Jaina temple implies the existence of such a temple near to inscription stone at the period of the grant, at present, however, all vestiges of Jaina worship have disappeared on the hill and only Siva worship is conducted there.

At the village Kandali in the Hobali of Hassan, on a stone set up in the field of Timmegauda. Size $2'-0''\times -1'-3''$.

Kannada language and characters.

4. lâlarâya
5. koţţa kodagi.

1. šrî Vâruva-

2. da Bôge Sâha-

3. nivarige Ba-

Note.

This and the succeeding two numbers record the grant of plots of land in which the inscription stones are set up, to Bôge Sâhani, a cavalry officer by the Hoysala King Bâllâlarâya.

27.

At the same village, on a stone set up in the Kodagi land of Muddegauda.

Size 3'-0"-1'-6",

Kannada language and characters.

1. srî Vâruvada

2. Bôge Sâhaniya-

3. rige Balalarâ-

4. ya kotta ko-

5. dagi.

At the same village, on a stone set up in the land of Hanumantaraya.

Size 3'-0"×1'-6".

Kannada language and characters.

1. šrî Vâruvada

4. raya kotta

2. Bôge Sahani-

5. kodagi

3. yarige Balala-

To the east of the village Kôramangala in the Hobli of Dudda, on a stone set up in the land or Karadegauda.

Size 3'-2"×1'-10".

Kannada language and characters.

1. svadatâm | paradattâ vâ

2. yô harêta vasundha-

- 3. râm sheshthir vvarsha-sahasrâ-
- ni vishthāyām jāvatē kri mih l na visham visham i tyāhur brahma-svam visham u-
- chyatê | visham êkâki-
- 7. chyatê visham êkâki-8. nam hanti dêva-svam putra-9. pautrakam-

Note.

It is curious that this inscription contains only the imprecatory stanzas found in 30. other grants.

To the east of the village Mayisamudra in the same hobali, on a stone lying in Size 3'-3"×1'-6". the pasture land.

Modern Kanna de characters and language.

Yiva-samvethsarada

- Kârttika ba l lû Ka-
- 3. darayyana maga

- 4. Masanayage 1
 5. Kâmarûra kereya6. bandigê bitta bhû7. miya sâ-

 - S. sana

This records the grant of some land to Masanaya, son of Kadarayya, for the service of Kereyabandi (removal of the silt in tanks?) of the village Kamarur.

31.

At the village Heragu in the same Hobali, on one of the sides of a pillar in the slaice of the tank. Size $6'-0''\times 1'-6''$.

Kannada language and characters.

1. srimad-Atrêya-

2. gôtrada Heragiaûro-

deya Hittamayan ikki da tûmbu dêgula

Note.

This records the erection of the shice and a shrine by Hittamayya, of Atrêyagôtra, the ruler of Heragu. 32.

On the other side of the same pillar. 3. yana

1. Narana 2. Malli-

4. Hittamayya

Note.

This inscription which is engraved in Kannada characters of the Hoysala period contains merely three names, Narana, Malliyana and Hittamayya. Probably they are the names of the builders of the tank or the shice. 14

33.

At the same village (Heragu), on a stone lying near the Isvara temple. (Number 60 of Hassan Taluk in Epigraphia Carnatica Vol. V, revised).

Size 1'-6"×1'-0".

Kannada language and characters.

1. namas tunga-šira ś-chumbi-chandra-châmara-châravê | trailôkya-nagarā. rambba mûla-

stambhaya Sambhayê ll . 2.

- šrî šivam astu sarvva-jagatô para-hita-niratâ bhavantu bhûta-ganâ (h)
- prayantu nasam sarvvatra janas sukhî bhavatu lôkah I svasti samadhiga-ta-pancha-mahâ sabda-mahâmandalêsvaram Dvârâvatîpuravarâdhîsvaram
- 6. dava-kulambara dyumani Malaparoluganda Kongu Nangali Gangayadi.
 - 7. Nonambavadi Banavase Hanungalu Halasige-gonda bhujabalavira Jagadêkamalla pratôpa Hoysala śri Nârasimha Dêvaru śrima-

9. drájadháni Dôrasamudrada nelavídinchi dushta-nigraha šishta-pra-

- 10. tipalanam madi sukha-sankatha-vinodadim prithvîrajyam geyyuttam ire.
- 11. saka varshsha sasiradenbattaneya Bahudhanya-samvatsarada Paushya. šuddha trayôdasi Sômavarad uttarayana-sankratiyam-
- du pratâpa Hoysala śrî Nârasimhadêvara dattiyâgi Hera-

14. godeya Sovanáthima.

Note.

This inscription is incomplete since a portion of the bottom of the stone on which it is engraved is broken off. It seems to record some gift in the name of the Hoysala King Narasimha by Sôvanathimyya, ruler of Heragu. It is dated Monday the 13th lunar day of the bright half of Pushya, Uttarayana sankranti of the year Bahudhanya, Saka year 1080. The date corresponds to Sunday 4th January of A.D. 1159, the tedi of Makara being |

34.

On another face of the same stone.

Kannada language and characters.

- svasti samadhigata-
- pañcha-mahâsa.
- 3. mahāmanda.
- 4. svaram Vîraba.
- ladêvara râjya.
- chandrarka-sthira
- Heragina sunkada herggade
- . 8. Bâchara sam srâvana suddha dasami
 - brihavaradandu śrimatu.
- 10. . . bâlad Arkkê svaradê-
- 11. vara nandâ-dîvigege bitt
- 12. ettu gâņa vondu int i-
- 13. dharmmam avamprati-
- 14. pålisade kidisidavange pañ
 - cha-maha-patakam akkum. 15.

Note.

This records the gift of an oil-mill work d by bullocks the income of which is meant to be used for the service of lighting perpetual lamps before Arkêsvara of . . bâla made by Bâcharasa, the chief customs officer (sunkada-hergrade) of the village Heragu in the reign of King Vîraballâla. The date of the grant is stated to be Thursday, 10th lunar day of the bright half of the month Sravana. The date is not v. rifiable. It ends with the usual imprecations.

To the north-west of the same village Heragu, in the land of Marana Timma.

Size 4'-4"×1'-6".

Kannada language and characters.

	1.	śrî ôm namaś Śivâya
	2.	
	3.	
	4.	vsala cha yuduga
	5.	ysala cha
	. 6.	
	7.	pp Ereyanga-bhûbhujam ll samara
	8,	suran atulayijayam vi ratiyam Narasimha-su-
	9.	tan agirddani Vishnu-tanava 💝
	10	tan âgirddani Vishnu-tanaya 🛠 · · · Tribhuvanamalla · · · la · · ·
, t	ter IIm	da ka râgirddar Nâra- simhan âhavasimham Talakâdu Gangavá-
	11	rågirddar
	19	simban ahayasimham Talakadu Gangaya-
	13	di Nonambayâdi Hânungallu gonda bhujabala vîra-
	14.	
	15.	The Training the Delical Control of the State of the Stat
	16.	ai Dôre ce mudradoln sinkha sankatha-vinôdadim tâiyam-
	17.	
	18.	ntavâmara sangama-dhâtri
	19.	ladêvigam âtmajar apra jagalu
	20.	geyyuttum ire tat-pâda-padmôpajîvî ntavâmara sangama-dhâtri ladêvigam âtmajar apra jagaļu rge Dêvarāja la nu vā tanaya Heragimya māranu veripa ru bhôdhì dhareyoļ l kritapunya Māchiseţţi dharmmadim kshitibinayama
	21.	tanava Heragimya marang vepipa
	22.	ru hhôdhi dharevol l
	23.	kritanunya Machisetti dharmmadim
	24.	kshitibinayama
	25.	kshitibinayama satam kuladîpaka Mâchisettiyum svasti sakavarisha 1105
	26.	Sobhakrit-samvatsarad Ashâdha suddha Pâdimi Sô-
	27.	mayaradandu Heraguru
	A.D.	nna heggadevum Machisettiyu Maysenada gayudugalu
	29.	TWO LOCKS IN U. LEGIST CO. CO. CO. C.
	30.	ways maying godda salage hattu beldale mattar ondu il int mitu-
	31.	vary Maraya bhatta Made (va) ge kalam karchchi dharapuryakam ma-
	32.	
	33.	in- le viloreum Congona ta divali kodum ko-
	34.	
	35.	hmanargge kotta phalam eyduvaru kidis da varu sana-
	36.	sra-kavileyam brâhmanarumam Gangeya tadiya-
	37.	li vadhiy isida gatiyan eyduyaru li om namas Siyaya li
	38.	evo dattam nara dattam va vo harêti vasundhara
	39.	boerani mish tayam jayaté krimih ll 1-dharmmaya
	46.	n Châmayana Mâchisetti ll i-dharmmaya Haryapagayunda
	100	
	41.	settige dêvara hindana gadde hattu koga salvudu

Note.

This inscription records the gift of a plot of wet land with the sowing capacity of 10 salages and of a plot of dry land measuring I matter to the west of Sômêśvara temple by heggade of the village Heragûr together with Mâchisetti, the gaudas and other inhabitants of Mayse-nâdu to Mâdeya, son of Mâreyabhatta after washing the feet of the donee. It is further stated in the record that a plot of wet land with the sowing capacity of 10 kolagas behind the temple was granted to Mâyagaunda and setti. The record is dated Monday the 1st lunar day of the bright half of Āshâdha in the year Sôbhakrit, Saka 1105. According to Svamikannu Pillai's Tables the English equivalent of the date is Wednesday the 22nd June A. D. 1183. Sôma may be a mistake for Saumya, Wednesday. The grant ends with the usual imprecations.

36.

At the village Valagerehalli in the same Hobali of Dudda, on a stone pillar in the temple of Heraginamma. Size 5'-6"×1'.

Kannada language and characters.

 1. srî Mahâ 4. roya kô

 2. dêvargge
 5. diya be

 3. bitta ke 6. ddale ma 2.

. Note. This records the gift of a plot of dry land of 2 matters situated below the waste weir of the tank for the service of god Mahadeva.

To the north-west of the village Kanajanahalli in the same Hobali of Heragu, on a stone lying near the ruined Kallêśvara temple.

Size 4'—0"×2—6".

Kannada language and characters.

1. srî ôm nama Sivâya ll namas tunga-sira-chumbi-chan-

dra-châmara-châravê trailôkya nagarâram bha-mûlastambhâya Sambhavê |

bna-mulastambhaya Sambhavê
 svasti samasta-prasesti sahita srîmatu Hoysaladê var Dôrasamudrada nelevîdina [lu] sukha-sankathâ-vinô-

dadim râjyam geyyuttam irddu Heragina Bûchîme-ya Mâragavada samasta-praje gavudugalu Sri-

7.

12. pûrvvakam mâdi bitta gardde dêvara sâre bhûmi keva
13. Kodagehalladali sâhani . ya halali | keyi Gô14. liya halali 10 kevi îpisu Nâganana dêvâlyakke bitta

15. dhermma li Maragaudana maga Machaya sva-dattam para-dattam vâ

16. - yô harêta vasundharâ l sashtir varisha-sahasrâni vishtâyâm 17. jâyatê krimi l privadind int idaneyde kâva purushamg â-18. yum jayaśrîyum-akke yidam [kâyade] kâyada pâpige Kurukshêtra-

19. dol ekkôti-munîndraram kavileyam vêdâdhyaram kond ad-ond ayasam

20. sârddapud endu sâridapuv î-sailâksharam dhâtriyol

This records the gift of some wet land to Sômeya, son of Vâmadêva, by Bûchimaya of Heragu, Mâragauda, all the praje-gaudus, Nâgagauda, Mâdagauda son, of Chikana, Kalisetti and their sons Gaudaya and all other people for the service of a temple built by Naganna. The grant is signed by Machaya, son of Maragauda and is stated to have been made during the reign of the illustrious king (name not given) of the Hoysala dynasty at Dôrasamudra, on Monday, the day of Makara Sankrânti and Vyatîpâta in the year Srîmukha.

The grant ends with the usual imprecatory verses.

38.

At the village Kôdihalli in the same Hobali of Heragu, on a vîragal set up near the Isvara temple below the tank.

Size $3'-0''\times2'-0''$.

Kannada larguage and characters.

(1st row)

1. svasti tribhuvanamalla malaparo-2. lugaṇḍa Vishṇuvarddhana Biṭṭidêva

(2nd row)

3. poysalam Gangamvâdi Tombhattarusâsi . man âlutta-

4. mi ru-go

 Jalu bandu kâdi bildu Sôma na Sivalôka-(3rd rowto right)

6. prapitan âda ścî

Note.

Several letters in this inscription have disappeared owing to the bad practice of the villagers sharpening their reaping knife on inscription stones. The inscription seems to record the death of Somana in a cattle-raid during the reign of king Vishnuvardhana Bittideva Poysala over the province Gangavadi Ninety-six Thousand.

At the village Kittanakere, in the same Hobli, on a stone set up near the temple of Ganêsa.

Size $2'-4''\times 2'-7''$,

Kannada language and characters.

1. śrimatu

2. śrî Râmapa Sa-

3. rvari-samvatsaradalu

4. Râya nanay ka-

5. karu Kittanakereya . . nikkisida

kalachi agi maduva hola 6.

Note.

This records the grant of some land by Râyana Nâyaka as rent-free estate (kalachi or kanachi) to some person in the year Sarvari for having done some service at Kittanakere.

40.

At the same village, on a stone lying by the side of the Isvara temple.

Size $5'-6''\times2'-0''$.

Kannada language and characters.

1. svasti samasta-bhuvanāśrayam śrî-prithvîvallabha mahārājādhirāja para-

2. ra paramabhattārakam Dvārāvatīpuravarādhīsvaram Yādava-kuļāmbaradyuma-

ņi saņyaktva-chūdāmaņi malerājarāja maleparoļu-gaņda Taļakādu Gangavādi No-

nambavadi Banavase Hanungallu Huligere Halasige Belvola Tattavadi 4. Talekâdunâdu

gonda bhujabala Vîragangan êkângan êkângavîra sanivarasiddhi giridurggamalla chaladankarâman asahâ-

6. ya śûra niśśanka pratápacha kravartti Hoysala vîra-Ballâļadêvara saru Kalyânaparyyantam åsakala-jana-kalyana-mahôtsavadim ékachchhatra-chchhayeyim suka-

sankathâ-vinôdadim râjyam geyutta-

m ire ll

svasti śrimatu saka varsha 1117 neya Râkshasa-saṃvatsarada Magha su 10 Brihavâ-

Chattagaundara Mâlayyana maga Sômeyanu Hâruvanahalliya 10. radandu dâriyahı

hemmakkala ude urchchaliyade tanum tana sangadada Bechcheya-mâvanum 11. vîragâlegam kâdi he-

12. makkala kadu kalihi kallaram kondu tavu sura-lôka-praptar agi dêvakanneyar uydaru â-

13. tan illada herage âtanin hiriyanna Kalleyanum âtana tamma Benacheyanum avara kiri-15

14. yayya Kattadahalliya Mâdigaudanum int î-mûvarum âtana vîravastuvam nilisida silâlêkhe

 Chattagaudara kereya kelage tamma kere-manninalli Benacheyanum Bammeyanum Sômajîyana kâlam ka-

 rehchi vîragallinge nivêdyakkam hû-patregam dhârâ-pûrbbakam mâdi bitta gade ko 4 yi-dharmma

yî-dharmmavam pûjisade
 udâsîna-mâdidade kavile-

19. yam brâmmanara konda pâpa.

Translation.

Be it well. While Hoysala Vîra Ballâladevarasar, the refuge of the whole universe, favourite of Fortune and Earth, mahârâjâdhirâja, paramêśvara, paramabhaṭṭâraka, lord of the excellent city of Dvârâvati, a sun in the firmament of the Yâdava race, a crest-jewel of rectitude, king over Male Chiefs, a terror to enemies, conqueror of Talakâ, du, Gangavâdi, Noṇambavâdi, Banavase, Hānungallu, Huligere, Halasige, Belvola-Taṭṭavâdi and Talekâdu-nâdu, bhujabala Vîragangan, great hero, Saṇivârasiddhi, Giridurgamalla, a Râma in battle, a brave warrior, possessed of undoubted prowess, was ruling over his kingdom stretching as far as Kalyân under a single umbrella in peace and prosperity making all his subjects happy:—

Be it well. On Thursday 10th lunar day of the bright half of Mågha in the year Råkshasa, Saka year 1117, Sömeya, son of Målayya who was the son of Chattagaunda along with his uncle (?) Bechcheya fought heroically on their way to Håruvanahalli in defence of their women from outrage by robbers and after slaying the robbers and rescuing their women died in the battle and were carried to the world of gods by celestial damsels. On his death his elder brother Kalleya, his younger brother Benacheya and their uncle Mådigauda set up this inscription stone in memory of his valour. Benacheya and Bammeya after washing the feet of Sômajîya made a gift to him with pouring of water of a plot of wet land with the sowing capacity of 4 kolagas below the tank of Chattagaudanakere from among the lands there belonging to them in order that food and flowers may be offered to the viragal. Whoever disrespecting this grant treats it with indifference will incur the sin of killing tawny cows and Brahmans.

Note.

This inscription belongs to the reign of the Hoysala King Vîraballâla II. It is a vîragal recording the death of a warrior named Sômeya in rescuing women from robbers. Its chief interest lies in the fact that a special land grant is made for offering daily worship to the vîragal, a custom which seems to have been mentioned nowhere else. The date of the grant corresponds to Thursday 11th January of A.D. 1198. The usual imprecation is found at the end of the grant.

41.

At the same village Kittanakere, on a stone lying buried before the Isvara temple n ruins.

Size $4'-9''\times2'-3''$.

Kannada language and characters.

- śri namah stunga-siras-tumbi-chandra-châmara-châravê | trailôkya nagarâram
 bha-mülastambhâya Sambhavê || lingamene jananî-janakam lingamene enagâldan âptabândhava bhrâtru || lingam ene sarvvam enisuva sangam doreko-
- 3. galdan aptabandhava bhratru || lingam ene sarvvam enisava sangam doleko 4. lge janma-janmantaradoļu || ôm namah Sivâyah Ganapatyâya namah | śrî
- Srîg utpatti-nimittav âda Yadu-vamśâmbôdhig indhûdbhavad râgam śrî-Salanem-
- 6. ban âgi puliyam poydâ Salam Hoysalam yôgîndrôktiyin âdan â-pesare
- tad-vamśadavargę appina bhôgaiśvaryya-guņānvitar ppalabarum rājyamgeyutt irppinam vinaya-prati-

8. pa-rûpam Vinavâdîtyam samasta-bhuvana-stutyam janakke tâldi Karnnan enippam san-mârgga-vri9. tti nityabhyudayam || a-Vinayaditya-sutan appa Ereyangadevangam Echaladevigam putți pu-

rushartta-trayakkam trai-purusharggam dore yenisi jasam bettar Ballaludê-

vanum Bittidevanum Udaya-

17.

18.

24.

34,

11. dityanum endu mûvar arasugaļa varoļu madhyaman āgiyum kshatriya-dharmmadol uttaman enisi Ma-

12. le-modalāgi mūdaņa samudrame sīmeyenal āldam || â. Vishņuvarddhanangam bhāvôdbhava-rājya-Lakshmiy enisida

13. Lakshmadevigam udubhavisidan î-bbû-viśruta-Narasimhan ahava-simbam |

å-vibhuvina pattamahådêvige sadgu-na-charitradindam Sîtâdêvige migilâd Echaladêvige Ballâladêvan udayamgeydam l âtana vikramam upamâtîtam bhû-ta-

ladel ulla bhûtala-patigalu bhîti-nata-vikatam âvudê || tan-nija-dhareyan

âdar sı nāḍāļvar 🏿 raņa-rangāngaņa-Sûdrakaņi

nadedod int Uchchaogi nuchcha tatu-kshanadim node Viratarajapuram ottutt áytu muntt ánta Sévuņar ápósana-

mâtrakam neredar illendandu. Ballâla-dôr-gunamam bannisal anna ballavar adár í-bhúri-bhú-chakradolu | ánatógrívar e-

nippa Pandya-kulamam nirmmulanam geyd ajêyanan udâtta

Kêsavana sarvasvangalam gelda dhîranan âţôpadin ânta Sêvuņaran and ond-aneyoļu gelda viranan ar ampa nripāļakar kkadanadoļu 19, Ballâla-bhûpâlanam | svasti samasta-

bhuvanāsrayam śrî-prithvîvallabham mahārājādhirāja paramēsvara parama-20.

bhattarakam Dvaravati-puravaradhisvare m Yâdava-kulâmbara-dyumani samyaktva-chûdâmani malerâjarâja malapar-21. oluganda Talakâdu Gan-

gavādi Nonambavādi Banavase Hanungallu Huligere Halasige Beļuvala 22. Tattavádi Talekádunádu

konda bhujabala-vîragangan êkângavîra sanivârasiddhi giriduggamalla 23. chalad-anka-Râman asahâyaśûra nissanka-

pratapachakravartti Poyisala Vîra-Ballaladêvarsaru Kalyana-pariyantamagi sakala-jana-kalyana-mahô-

êkachchhatra-chchhâyeyim sukha-sankhatâ-vinôdadim prithvî-25. rājyam-geyyutam ire || tat-sāmrājya-pû-

jyam appa Uddingapâļar anvāyam ent endade | śri-Uddingapâļadēvaru 26. tamma ettisida dêvâlyada dharmma pra-27.

varttisuvalli avara magan appa Isarajîyange Kittanakereya Prithirâvasettiya makkalu Chamagaunda Mâ-

digavuda Sômagavuda int î-mûvarolage Châmagavudana makkalu Râma-28. gavuda Pārisagauda Dandigavuda Mahadevasettiya makkalu Rameyanayaka Chakeyanayaka 29.

Hachayasahani Sômagavudana makkaļu Pārisagavuda Jannagavudanum int î-mûvaru gavu-

30. dugalum Bittanaheggade Adityadêva Ganapayya Singanna Bôkanna Baddagavudara Maleya Keyimalagavudara 31.

Kalleya Masanagavudana maga Kêtayya Echagavudara Mâchaya Honnôleya Mâragavuda Dondavurada 32,

Mākiseţţi Kaţţadahalliya Mādigavuda Muttattiya Kâlisetti Settigahalliya Kâcheva Tibbagavudara Bom-33, meya Kâmeya Kôṇana Giriyana E-

kajja Nâdara Kêtaya Dêmisettiya Dêvana int inibarum pramukhyavâgi svasti śrimatu saka variśa 1095 neya

Vijaya-samvachharada Vaiśākha su 10 Brihavāradandu Siddhēśvaradēvara 35. ashta-vidharchanegam niyivêdyakam khanda-sphutita-jîrnnô-

dhârakavâgi śrî-Vîra Ballâladêvara ardhânga-lakshmi Umâdêviyara hiriya-36. maneverggade Kêsimayyanum Bittiyana-

herggadeyum mûvaru gavudugalum samasta-prajegalu mukhyavâgi â ûra 37. hiriya kereya kelage 25 gênum bâchi-vidiya-kôlalu Kadavada gondiyalli kaba 1 râtakam sa 1 ko 10

38. Muguliyaka ttada hin-39. de hiriya tûmbinanitu harivalli sa 2 ko 10 hâļa mêle beddale kamba 4 râ |

kayigana londu déva-

40. golagada mārgolaga int initumam Uddingapāļadēvara magan appa Isvarajīyana pâda-prakshāļana-pu-

41. rassara dhara-pürvvakam madi sarvva-badha-pariharam agi a-chandrarkkam-

baram nadavantāgi bitta da-

42. tti | sva-dattam para-dattam va yô harêt sam vasundharam shashtim varsha-sahasrânî vishthâyâm jâyatê kri-

43. mih || priyadind int idan eyde kâva purushang âyum jayaśrîyum akke idam kâyade kâyva

papige Kurukshêtradol Varanasiyol ekkôti-munîndraram kavileyam vêda-44. dhyaram kond ad-

45. ond ayasam porddugum endu saridapuv î-sailaksharam dhatriyol |

Translation.

Salutation to Sambhu, beautiful with the fly-flap that is the moon touching his lofty forehead, foundation-pillar to the city of the three worlds. Linga is the father and mother, Linga is my master, friend, relative and brother, Linga is my all. May it be with me in all my births. Obeisance to Siva. Obeisance to Ganapati.

To the sea of Yadu family, which is the birth-place of the goddess of wealth is king Sala a full moon. By slaying a tiger he was called Hoysala by the foremost of Yogis and this name Hoysala continued among his descendants also. After several of them passed away, ruling over the kingdom, full of happiness, wealth and noble qualities, there came King Vinayaditya, an embodiment of nobility, praised by the whole world, a Karna to people, a follower of the path of righteousness and ever prosperous. To Ereyanga, son of Vinayaditya and Echaladêvi were born three sons Ballaladeva, Bittidêva and Udayaditya, who were full of fame and appeared as if they were the embodiments of the three great purushas. Of them, the middle one Bittideva, the foremost in the possession of kingly qualities ruled over a territory extending from the Male country to eastern ocean. To that King Vishnuvardhana and to Lakshmadevi, a queen over the Kingdom of Cupid, was born the world-famous Narasimha, a lion in battle. That king had by his crowned queen, Echaladêvi, who was superior to Sitâdêvi in character, a son named Ballâludêva.

His prowess was unrivalled in the world. All the kings on the surface of the earth submitted to him in fear. Who can sufficiently praise the valour of Ballâla in the vast expanse of earth? For, it is said that when Vîraballâla, a Sûdraka in battlefield set out, Uchchangi fell away, Virâṭarâjapura (Hânagal) was swallowed as a mouthful, the power of the Sevunas opposed to him proved less than a drop of water for sipping. Who can encounter in battle King Ballala who uprooted the race of the haughty Pandyas, who carried away all the wealth and who, mounted on an only

elephant, conquered the Sevunas that opposed him in pride?

Be it well. While Poysala Vîraballâladêvarasa, a refuge of the universe, favourite of earth and fortune, maharajadhirajaparamésvara, parama-bhattaraka, lord of the excellent city Dvaravati, a sun in the firmament of the Yadava race, crest-jewel of righteousness, overlord over Male-chiefs, vanquisher of the opponents, conqueror of Talekadu, Gangavadi, Nonambavadi, Banavese, Hanungal, Huligere, Halasige, Beluvala, Tattavâdi and Talekâdunûdu, a Ganga of great valour, a warrior not depending upon others, Sanivarasiddhi, Giridurgamalla, a Rama in battle, a hero who fights without assistance, niśśankapratapa-chakravarti, was ruling the kingdom of the earth extending up to Kalyana under a single umbrella in peace and happiness making the subjects happy :-

The following is an account of the family of Uddingapala, honoured throughout the kingdom :- Uddingapaladeva erected a temple and while this was in a flourishing condition, Châmagauṇḍa, Mâdigauḍa and Sômagauḍa, sons of Prithirāvaseṭṭi of. Kittarakere; the above Châmagauḍa's sons Râmagauḍa, Pârisagauḍa and Daṇḍigauda; Mahadêvasetti's sons, Râmeyanâyaka, Châkeyanâyaka, Hachayasâhani; Somagauda's sons Parisagauda and Jannagauda; these three gaudas and Bittanaheggade, Adityadêva, Ganapayya, Singanna, Bôkanna; Mâleya, son of Baddagauda; Kalleya, son of Keyimâlagauda; Kêtayya, son of Masanagauda; Mâchaya, son of Echaganda; Maraganda of Honnôle; Makisetti of Dondavura; Madiganda of Kattadahalli ; Kalisetti of Muttatti ; Kachaya of Settigahalli ; Bommeya, son of Tibbagauda;

Kâmeya ; Konana Giriyana ; Ekajja ; Nâdara Kêtaya ; Dêvana, (son) of Dêmisețți.

All these and others :-

Be it well. On Thursday the 10th lanar day of the bright fortaight of Vaisakha in the year Vijaya, Saka 1095. Kêsimayya, the chief heuseheld officer of Umâdêvi, queen of the illustrious Vîraballâladêva, Biţtiyanahergade, three gaudas and all the subjects and others washed the feet of Iśvarajîya, son of Uddingapâla and made a gift with pouring of water of one oil mill worked by hand and the following plots of land free from taxes to last as long as the sun, moon and stars endure:—1 Salage and 10 kolagas of land in Kadavadagondi situated below the chief tank to be measured by a rod 25 spans in length, 2 salages and 10 kolagas of land below the chief shrice bebind Muguliyaka tta, 4 kambas of dry land in the waste land of the village. These lands totogether with an oil-mill worked by hand and the right to collect three kolagas of grain as dêvagolaga were given away to him for conducting the eightfold worship to God Siddhêśvara and for offering food to the god and for the repairs of the temple.

Whoever seizes land given by himself or others will be born as a worm in ordure for sixty-thousand years. These letters on stone proclaim on earth that the person who protects this lovingly will be blessed with long life and prosperity; but that the sinner who displeased with the grant refuses to maintain it will incur the infamy of slaying seven crores of sages, cows and scholars versed in the Vedas.

Note.

This inscription begins with the praise of Siva and after several stanzas eulogising the Hoysala kings down to Ballâla II records the erection of a temple to God Siddhêśvara by one Uddingapâladêva and the gift of some lands and an oil-mill worked by hand to his son Iśvarajîya fer the services and necessary repairs of the temple by Kesimayya, a household officer of Umâdêvi, queen of Ballâla II, several gaudas and citizens. The date of the grant is Thursday 10th lunar day of the bright half of Vaišakha in the year Vijaya, Saka 1095. This corresponds to 24th April of A. D. 1173 but the week day coincides with Tuesday and not Thursday as stated in the grant. The record ends with the usual imprecatory verses.

42.

On a stone lying buried to the south of the same stone.

Size $4'-0'' \times 2'-6''$.

Kannada language and characters.

jitêna labhyatê Lakshmî mritênâpi surânganâ ll kshana-vidhvamsinî kâ yâ kâ chintâ maranê ranê l ôm namas Sivâyah.

Note.

This inscription merely contains the well-known stanza engraved at the end of inscriptions on vîragals which may be translated as follows:—

Prosperity goes to the victor (in battle) and celestial nymphs, to the slain. Our bodies may perish at any moment by death. Why should one grieve for death in battle?

43

At the village Hullênahalli in the Hobali of Heragu, on a stone forming part of the platform of the karugal (a magic stone usually kept in front of villages).

Size $2'-0''\times 1'-6''$. Kannada language and characters.

- vijayâbhyuda-
- ya Sâlivâhana-śaka varisham gaļu 1288 neya Parâbhava-nâma
- 5. sîmeya pergade

6. Râmapa Mâkige kotta gade ko

- 7. . . . bedale salage 10 Bilegauna baraha
- 8. idake tapidônu tamma tâyige

9. tapidonu

Note.

Several letters in this inscription have become worn out and are illegible. It seems to record the gift of some plots of wet and dry land by Râmapa, pergade of sîme to Mâki in the year Parâbhava (?) Saka 1288. The date corresponds to A. D. 1366. The writer of the grant is named Bilegauda. The record ends with the usual imprecation.

At the same village, on a stone set up before the ruined Kalléśvara temple.

Size $4'-6'' \times 2'-6''$.

Kannada language and characters.

namas-tunga-kirak-chumbi-chandra-châmara-châravê | trailô-

ky a-nagarārambha-mûla-stambhāya Sambhavê I

Ganapatyaya namah pesarggoņd-āvāva dēsangaļan eņisuvopp āvāva duggangaļam bannisuttirppad avavav-anipatigalam lekkisutt irppad ambô-4.

- dhi-nakam kaygsanme nalkum-kadala tadivaram digujaya-krideő.
- yole sadhisidam bhûlôkamam kshauri, a-kula-tilakam Vishnu jishņu-pratāpam || svasti samadhigata-pañcha-mahâ-sabda mahâmandaleśvaram Dvaravati-puravaradhisvaram Yadava-vamśa-8
- mbara-dyumani samyaktva-chûdâmani malaparolganda Talakâ-9. du Kongu Nangali Gangavâdi Non, mbavâdi Banavase Hânungalu-10. gonda bhujabalan asahaya-śura nissanka Hoysəla Narashingha-(dê)
- 11. dêva Dôrasamudrada nelevîdinôl sukha-sankathâ-vinôdadim prithvî-12.
- rājyam geyyuttam ire || Saka varša sāsirada-nūja-eradaneya Vikrama-
- samvatsarada Pālguņa suddha 13 Sômavara Uttarāyaņa samkramanadandu Hulleyahalliya Vadda-setti Sivanâda-sâhani-
- yum madidantappa dharmmakke Honnavarada Honnegaundana maga
- Bôkagaundanum Haneyagaundanum Halliya Chattigaundanum Haneya-17.
- danum samasta-prajegaļum irddu Tribbuvanasakti-panditara putra 18.
- Bhairavajîyana kâlam karehehi dhârâ-pûrvakam mâdi Mallikâ-19. rjjuna-dêvar-upachârakke-bitta datti modala-gadde salage eradu
- kadeya takkila gadde salage eradu tumbina modala kolagam 21. nâlku antu salage 4 kolaga nâlku beddalu mattaru eradu dê-
- vara nandâdîvigege keygâna vondu int inisumam dêva-sva i-dharmmaman âvanâgî pratîpâlisida vam Gange Vârânasiya tadiyalu sâsira kavileya kôdum kolagamam ponnale kattisi dâ-
- 25. nam-madida phalam akku i-dharmmavan alidavange sasira-kavileyə sasi-26.
- ra-brâmhanara konda pâtakam akku i dharmmava geyidam Bairavajîya 27. sva-dattam para-dattam va yo harêti vasundharâ i sashtir-bbari-

28. sha-sahasrâni vishţâyâm jâyatê krimih ||

The inscription begins with the usual verse in praise of Sambhu. After this is found a verse in praise of Hoysala king Vishnu (Vishnuvardhana) who is described as an ornament to the Kshatriya race, as powerful as Arjuna, and conqueror of all the well-known countries, all the renowned forts and all the famous kings, and of the whole earth bounded by the four oceans.

The record next states that in the reign of Hoysala Narasinghadêva residing in capital Dôrasamudra, Bôkagaunda, son of Honnagaunda of Honnavara, Haneyagaunda, Halliva Chattigaunda, Hane, agaunda and other prajegaundus washed the feet of Bhairavajîva, son of Tribhuvanašaktipandita and made a gift of some lands for the daily worship and also an oil mill for extracting oil for offering perpetual lamp to the god Mallikârjuna, set up (?) by Vaddasetti of the village Hulleyahalli and Sâhani of Sivanadu. The record is dated Monday 13th lunar day of the bright half of Phalguna with Uttarayana sankramana-in the year Vikrama, Saka 1102. Saka 1102 however, corresponds to Sarvari but not to Vikrama. Moreover the king at this date was, Ballala and not Narasimha. Another serious error in the date is the mention of the winter solstice. It is inexplicable that such anomalies as are commonly found in copper plates are also found on stones.

The grant concludes with the usual imprecatory verses.

45.

At the village Bairapura in the same Hobli of Heragu, on a stone set up near the east wall of the temple of Basavanna.

Size $4'-6'' \times 2'-9''$.

Kannada language and characters.

- Raktâkshi-samvatsarada Śrâva-
- na śu | I dalu śrimatu Pushpa giriya-bettada Dêvarige
 Hâranahalliya Bhairanâya-5. kana kumara Bhairanayaka-
- nu kotta Bhairapurakke jodi bêdige talavârike vi-7.

rahita.

Note.

This inscription records the gift of the village Bhairapura free from the imposts of jôdi (quit-rent), bêdige (a tax), talavarike (tax for maintaining watchmen) to a Lingay et priest (?) named Pushpagiri Bettadadêvaru by Bhairanâyaka, son of Bhairanâyaka, chief of Hâranahalli on the 1st lunar day of the bright half of Srâvana in the year Raktâkshi.

At the village Sâlagâme in the Hôbali of Sâlagâme, on a stone lying by the side of Kêśava temple. Size 2'-4"×1'-2".

Kapnada language and characters.

- 1. (Suklâm) bara-dharam Vishnum Saśi-varnnam chatur-bhujam prasanna-vadanam
- (dbyåyêt) sarva-vighnôpaśântayê | svasti yama-niyava-svâ-2. (dhya) ya-dhyana-dharana-maunanushthana-japa-samadhi-si-
- la-sampannarum yavupāsanāgnihôtra-dvija-guru-devatā (ta) tpararu mārttaņdôjvaļa-kirtti-yutarum appa śri-5.
- (mad anâdi) yagrahâra Sarasvatîpuravâda Sâligâve Bhôga-6. yya (nu) pataladinde katt-alidu kerey-odadu Kêśava-dêvara-
- 7. dêvâlyavu vutsannavâgi apâra kâla ârum mâduvarilladi-8.

rududanu śri pratapachakravartti Hoysana bhujba-

- la śrî Vîra Sômêśvara-dêvarasaru Kannanûra nelevîdinalu pri-10. thvî-râjyam geyyuttirdda Kîlaka-samvatsarada Chaitra-mâsadalu 11.
- Mâchagavo dana maga Ankagavo dana maga Mâyanna-12. nâyakan ûra karukambav ikkisi śrî Channa Kêśava-13.
- dêvara mādsi pratishtheya mādisidanu . . . mam-14.

15.

gala mahâ śrî śrî yint-idakke sâkshigalu Sankha-Têjavûra Kadaga Sîgeya yi . . . ra . 16.

manna barada Malitamma Sri Panchajanyapura-17.

18. Srî Chennakêśava Srî Chennakêśava-

Translation.

To get rid of obstacles one must meditate on Vishau, who wears the white garment, has the colour of the moon, is possessed of four arms and a bright face. Be it well. The Agrahara village Sarasvatîpura that is the same as Sâligave, containing (Brahmans) who are experts in practicing yama (restraint), niyama, (control of passions), svádhyáya, (study), dhyana (meditation), dharana (concentration), mauna (silence), anushthana (performance of daily rites, etc.), japa (silent prayer), samadhi (absorption of the mind in god), and who are devoted to aupasana (worship of fire in the morning and evening), agnihôtra (keeping the domestic fire always alive) and the worship of Brâhmans, gurus and gods, 'and possessed of glory was ruined by the oppression of Bhôgayya. Its tanks were breached and the temple of god Kêśavadêvaru fell into decay and for a long time there was nobody to look after these.

Thereupon in the month of Chaitra of the year Kîlaka, while the illustrious pratāpachakravarti Hoysana bhujabala Srî Vîrasomêśvaradêvarasa was ruling over the earth in his capital Kannanûr, Mâyanna Nâyaka, son of Ankagauda, son of Mâchagauda set up the Karukamba (foundation pillar?) of the village, got the image of Channakêśava prepared and consecrated it. Peace.

Śrî Chennakêśava. Śrî Chennakêśava.

Note.

This inscription records the oppression of the village Saligave by one Bhôgayya and its re-building long after by Mâyannanâyaka who also newly set up the god Chennakêśava. Who this Bhôgayya was we do not know. That he was a powerful tyrant so as to oppress the people of a villagers about a dozen miles distant from Dôrasamudra, the capital of the Hoysalas, leads to the supposition that the oppression reterred to was long before the Hoysalas came into power.

47.

At the same village Sâlagâme, on the 1st vîragal in the wall to the right of the entrance of Arkêśvara temple.

Size $4'-0'' \times 2'-6''$.

Kannada language and characters of the Hoysala period.

1. svasti śrî jayabhyudaaś cha Byaya-sam-

2. vachchharada Sâlagâveya aśêsha-

3. mahajanangalu a vura gadiya kalegadalu

nôjana Gummam bidali âtange
 vûra gadiya badagana diselu bitta da-

6. tti kanduga beddale tenkana kadeya . A-

7. savaļivali kambha nūruva a gade be-

8. daleya.

(The rest of the inscription is effaced.)

Note.

This records the death of Gumma, son of . noja in a fight caused by dispute about the boundary of the village Salagave and the grant of some land in his memory by the mahajanas of the village in the year Vyaya.

48.

On a 2nd vîragal at the same place.

Size $4'-0'' \times 2'-6''$.

Kannada language and characters.

First row .-

- 1. namas tunga-śiras-chumbi-chandra-chân ara-châravê | traiļôkya-nagarârambhamûla-
- 2. stambhaya Sambhavê | svasti samasta-bhuvanaśrayam prithvî-vallabha maha-

3. râja-paramêsvara Yâdava-

4. kuļāmbara-dyumaņi sarbbajna-ehūdāmaņi malerājārāja

5. Magara-rājy a-nirmmūļana Chôļu-rājya-pratishṭhâchâry ya

6. śrî Vîra Nârasimha Dêvaru Duvârasamudrada nele-Second row.—

(The rest is completely effaced.)

Note.

A considerable portion of this inscription has become effaced owing to frequent plastering of the inscription stone. The name of the Hoysala king Vîra Nârasimhadêva and his usual titles are found in the inscription. The portion relating to the purpose of the grant, etc., has disappeared in the record.

At the village Kadaga in the same Hobli of Sâlagâme, on a stone set up before the temple of God Kallêśvara.

Size $3'-6''\times 3'-0''$.

Kannada language and characters.

(Upper part completly effaced.)

(Middle.)

Kadagahaliya samasta-prajegala kayyalu Madirajaya-

- Kaqagananya samasta-prajegaja kayyani madrajaya-déva-dattiyagi achandrakataran suvantagi dhara-purvva-kam madi kotta gadde hiriya-kereya kelage yi khanduga . . . 1. 2.
- kereya kelage khanduga gadde Haruvaguppeyalu khanduga beddahı yinisuvam Brahmabhattarige dhara-pürvaka-

vâgi koţtaru mangala mahâ śrî śrî.

- priyandindint idan eyde kâva manujang âyum jayaśrîyum akke yidam kâyade
- kayva papige Kurukshetrangalolu Varanasiyol ekköti-munindraram kavileyan
- védådhyaram kond ad ond ayasam porduguv endu sâridapuv î śailâksharam 9.
- triyol | sva-dattam para-dattam vå yö barêti vasundharå sushtir varsba-saha-10.
- srāņi vishtāyām jāyatē krimi | svasti śrīmatu Sāligāmiya Paṇdi-11. ta Mâdirājaru bareda śāsana | kalukuṭiga Dêvôja māḍida rūvā-

13. ri Nanjaya-

The top portion of this inscription has become effaced. The rest of the inscription records a gift by Mâdirâjaya of some plots of land to Brahmabhatta for conducting worship in some temple under the management of the mahâjanas of the village, Kadagahalli. The record is stated to have been composed by Paṇdita Mâdirâja of Sâlagâme and engraved by the kalukutiga Dêvôja and rûvâri Nanjaya.

50.

At the village Ibdaņa, in the same Hobli, on a pillar in the Iśvara temple.

Kannada language and characters.

Yibdâne Yiśvara-dêgula.

Note:

This inscription mentions the temple of God Isvara in the village Ibdane.

51.

To the east of the same village, on a stone set up in the land of Kelamane Basavayya. Size 2'-6"×1'-6":

Kannada language and writing.

1. śrî Mallinathadeva-

3. Dêvappa Odeyaru

2. rige Ibdaņada

4. kotta kodagiya gadde kha

Note.

This records the gift of a rice-field for the service of God Mallinathadevaru by Dêvappa Odeyar of Ibdâna. 17

52.

At the same village, on a stone set up in the middle of the field belonging to the temple.

Size $2'-0''\times 1'-6''$.

Kannada language and writing.

Srî Mallinâthadêvarige

3. kotta kodagi gadde

2. Ibdanada Dêvappa-odeyaru

Note.

This is a duplicate of the above (No. 51.)

53.

At the village Ugani in the same Hobali of Sâlagâme, on the 1st vîragal set up before the temple of God Anjaneya.

Size $4'-0'' \times 2'-3''$.

Kannada language and characters.

First row.—

- 1. svasti śrivatu śaka varusha 1251 neya Pramathi-samva-
- 3. svasti samasta-bhuvanásrayam prithví-vallabham Yadava-kuļām-
- 4. bara-dyumani malaparoluganda kadana-prachanda nissankam-pratapa

Second row .-

- na row.—
 5. chakravartti Hoyisala Narasimhadêvaru pri6. thvî-râjyam geyyuttam ire Basagauda Mâragavuda Masanagavu-
- da Māragāmunda Bayalahalliya gadiyali tu . va bidsi Ba yalahalliyavara talturiridu lēsu-mādi saggakke salida !

Note.

This records the death in a fight for the defence of cattle in the village Bayalahalli of several gaudas including Basagauda, Maragauda, Masanagauda and Maragamunda in the reign of the Hoysala king Narasimhadêva. The record is dated Saka year 1251 corresponding to Sukla and not Pramathi as stated in the inscription.

On a second viragal at the same place.

Size $4' - 0'' \times 2' - 3''$.

Kannada language and characters.

First row.-

- 1.
- . . . Chôla-râjya prati

Second row. -

- 4. shtha Hoysala-pratapa-chakravartti śrî vîra Nârasingadevar prithvî-
- 5. rajyam geyyuttam ire . . . Bayalahalliya gadi-
- 6. yali Madagaunda talti-7. ridu vîramam geydu mangalam astu.

(Upper row completly effaced.)

Note.

This inscription records the death of Madagaunda in a fight for the boundary of the village Bayalahalli during the reign of the illustrious Hoysala-pratapachakravarti Vîra Nârasingadêva— the establisher of the Chôla Kingdom.

At the village Gaudagere, in the same Hobli of Salagame, on the 1st viragal (Hassan Taluk No. 154 revised.)

namas tunga-śiraś-chumbi-chandra-châmara-chârave || trailôkya-nagarâ-

rambha-mûla-stambhaya Sambhavê | svasti śrîman-mahaman-

dalêśvaram Tribhuvanamalla Talekâdu Kongu Nangali Banavase N nambavadi Hanungalu-gonda bhuja-bala vîraganga pratâpa Hoysana Nârasimbadêvaru Dôrasamudra-

- da nelevîdinalu suka-sankathâ-vinôdadalu râjyam-geyyuttire kumâ (ra Ba)
- Dêvana vidduradalu Vijaya-samvatsarada Vaiśākha bahuļa 5 Ādivāra Gaudu-7.
- 8. gereya turugala harivinalu bare turuvam magulchi turuvam magulchi månade balu-geytade ninda balavan åtand areyatti kådi kondam kali-

Vîrananodan îgale kali Banka ûr-alîvina tu rugolalu mânade pari-10.

d eydi kādi biddam bhôrene vimāna-achcharasiyar nydar anna kali Bankya-11. Maragavudanum atana maga Muddayanum kalla nilisida mangala-ma-

12. 13. hâ śrî śrî śrî.

Note.

Only a portion of this record was published in Hassan District Inscriptions (Vol. 5 of Epigraphia Carnatica). The inscription is now completely deciphered. It begins with the usual invocatory verse in praise of Sambhu and next records that on Sanday the 5th lunar day of the dark half of Vaisakha in the year Vijaya during the reign of the Hoyala king Narasimhadeva (II) at Dôrasamudra, the prince Ballaladeva rebelled against his father and during this insurrection, when the cattle of the village Gavudugere were being carried off, two warriors Vîrana and Banka fought and died and that a vîragal was set up in their memory by Mâragauda and his son Muddaya.

56.

At the same place, on a second viragal.

First row. -

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê | trailôkya-nagarâ-

tambha-mula-stambhaya Sambhayê svasti śruman-maha- mandaleśvaram

dava-kuļāmbara-dvimaņi sammyakta chūdāmaņi malerājarāja mala-

paroluganda kadana-prachandan êkângavîran asahâyasûra.

Second row .-

 giridurggamalla chalad-anka-Râma nissanka-pratâpa-chakravartti poysaļa śrî vîra Nârasimhadêvarasaru Dôrasamudradalu prithvîrâjyam geyuttam ire Saka-variśa

da 1179 ñeya Kâļayukta-samvatsarada Mārggasira bahu panchamî Budhavâ-8. radandu Gavudagereya Muddagâvundana maga Borragauda Gaduballiyim

9. baratirppāga sangrāmadalli Gurama . rehebalu kādi para-baļavaņ iridu-

Third row. - (Buried in the earth.)

Note.

This inscription records the death in a battle near the village Gaduballi of Borrwagauda, son of Muddagauda of the village Gaudagere during the reign of the Hoysala king Narasimhadêva at Dôrasamudra. The record is dated Wednesday the 5th lunar day of the dark half of Margasira in the year Kalayukti, Saka 1179. According to Svamikannu Pille's Tables Saka 1179 corresponds to the year Pingala and the next year Saka 1180 is Kâlayukta. Even with Kâlayukta, the week day is wrong; for the 5th lunar day of the dark half of Marggasira is Tuesday 17th December of A. D. 1258 but not Wednesday as stated in the inscription. Such errors may be due to the engraving of the inscription long after the event.

On a vîragal at the entrance of the village Kal'ahalli, a hamlet of Kâlatammanahalli in the same Hobli of Salagame.

Size $2'-6''\times 3'-6''$.

Kannada language and characters. Po and oliveractors.

- svasti śrî Badiray a Diţţama-1.
- 2. gâmuṇḍana maga Ramayara-vali-
- va Rankivanna turugolalu 3.
- 4. satta Nadannana magaļu Bidiyaka
- 5. nirisidaļu

This inscription is engraved on the back of a viragal on the obverse of which only figures of warriors are engraved. It records the death of Ramayaravaliya Rankiyannal son of Badiraya Dittimagamunda in rescuing cattle and the setting up this vîraga, in memory thereof by Bidiyaka, daughter of Nadanna.

comment of the control of the contro

The state of the s

all the same of th the state of the s within a commentate that place in . The contract the contract of the contract of

ران وي برا الصاحب و المعرول من تحرير بالدين والوقوان و و المورد المورد المورد و المورد و المورد و المورد و

property of the first of the first of the second of the

Manager and the same agent at

the first two places and path and one within a larger sale of the

KOLAR DISTRICT INSCRIPTIONS. - install from the second seco

the representation and a second of the

Bowringpet Taluk.

At the village Bêtamangala in the Hobali of Bêtamangala, on a stone set up by the side of a canal in a grove of honge trees in the tank bed.

Size 3'-6"×2'-3".

Kannada language and characters.

- Sådhårana-samvatsarada
 Sråvana su 1 Å śrîma-
- 3. n mahâ-sâmantâdbipati
- 4. Râmarâjapagalu
- Muluvâyi-sîmeya n âļuvalli Bayira . . nâya-
- 7. karu śri Ramarajapaga-
- la anumati inda Betta-
- 9. da Tirumala Dêvarige ko-
- 10.
- tta hola kha ½idanu kedisidava tande-tâyige tappidavaru śrî śrî 11.
- tappidavaru śrî śrî śrî 12.

Note.

This inscription records the gift of a plot of land with the sowing capacity of half a khanduga for the service of God Bettada Tirumaladevaru by Bayirapa Nâyaka with the permission of mahasamantadhipati Ramarajapa, ruler of Muluvayi-sime. The record is dated Sunday the 1st lunar day of the bright balf of Śravana in the year Sadhârana. The usual imprecation concludes the grant. The date is not verifiable.

At the village Guttahalli in the same Hobli of Bêtamangala; on a rock on the hill Venkataramanadêvara-bêtta .

Size $4'-3'' \times 2'-6''$.

- Kannada language and characters.

 1. svasti śrîmatu saka-varsha 1596 Pramâ2. dîcha-samvatsara Vaiśâkha bahula || ya3. lli śrîmad akhilânda-kôţi-bramhânda4. nâyakan-âda Śrî Venkaṭaramaṇa-svâ5. miyayara pritvarthayâni sunkada Tima
 - 5. miyavara prîtyarthavâgi sunkada Tippa-
 - 6. yyanu madisida sopana seve man-
 - gaļa mahā śrî śrî śrî

Note.

This records the construction of a flight of steps by Tippayya, an officer of customs, as a mark of his devotion to God Venkaṭaramaṇasvāmi, on the 11th lunar day of the dark half of Vaiśākha in the year Pramādîcha, Saka 1596.

The year Saka 1596 is Ananda and not Pramadicha. Besides the date is not verifiable.

18

60.

At the village Bettakûru, in the same Hobali of Bêtamangala, on a rock lying on the road leading from the tank-bund to Jayamangala.

Size $3'-6"\times2'-0"$.

Kannada language and characters.

śrimatu Muluvây i-sime-

ya kârya kartarâda Puţţayya-3. navaru avara tande-tâyigalige

- 4. punyavågabêkendu śrimatu Betta-5. da Tirumale Dêvarige dîpârâdha-
- na . . . kotta hola kha 1 Tirumaladêvara pâdavê gati śrî

This inscription records the gift of a plot of land with the sowing capacity of half a khanduga for the service of keeping a light before god Bettada Tirumaledevaru by Puṭṭayya, in charge of Muluvâyi-sime, for the merit of his parents. No date is given in the record.

At the village Krishnapura, in the Hobali of Kyasamballi, on a stone set up in the land of Muniyappa.

Size $3'-6''\times 2'-3''$.

Telugu language and characters.

svasti śrî vijay âbhyudaya

2. Sālivāhana-šaka varushambulu 3. 1556 agunêți Bhâva-samvatsa-

4. ram Ashâdha śdhu 13 Stiravaram śu-

bha-yôgamandu śriman mahârâ-

6. jādhirāja rājaparamēšvara ari-7. râya-mastaka

8. vajra-pañjara Srîrangarâya 9. -layyaváru prithví-sámrájam élu-chun-

10. daganu tat-padaradhukulaina Sunkam Sankarappagaru śri Ramanatha pratishthe 11.

pandumu madi Râmārpitangā . 12.

13. induku tappinavâru . śri śrî śrî 14.

Note.

This inscription records the setting up of God Ramanatha by Sankarappa, customs officer and the gift of a plot of wet land for the service of the god by the same in the reign of Srîrangarâya, king of Vijayanagar, on Saturday, 13th lunar day of the bright half of Ashadha in the year Bhava, 1556 of Salivahana era. The date of the grant corresponds to Saturday 28th June of A. D. 1634

62.

Chintamani Taluk.

At the village Chîmanapalli in the Hobali of Chintâmani, on a rock in a grove of honge trees.

Size $4'-0''\times 3'-0''$.

Telugu language and characters.

1. śri Ganadhipataye namah

2. śrimatu Nala-varusham Kartika su .

3. mandu Tâțigolla Krish napanâyanigâru

4. . . . Siddhapasettiki Siva-prîtigânu

5. yichehina mânyam chênu ½ku Sûrya-

6. Chandradulu sakshulu śri śri śri

Note.

This records the gift of a plot of land free from imposts to Siddhapasetti by Krishnapanâyani of Tâțigolla in the month of Kârtika during the year Nala. The date is not verifiable.

63.

At the same village Chîmanhalli in the same Hobli, on a stone set up in a grove of Honge trees. Size $5'-0''\times 4'-0''$.

Old Kannada language and characters.

1. svasti śrî Mayindamarasar prithivîrajyan-geye Mâra-

2. Uramarinada mêge vandode Kirura Viya-

mman Gangaran ântu bare Nidhimallam paripô gi kâdode âtana tammam Benavaya saggiy âdam

5. punya-pavitrange kallân ikkidon Mârayyam

Translation.

Be it well. While the illustrious Mayindamarasar was ruling over the earth and while Mâra marched over Uramari-nâḍu (?), Viyamman of Kirur attacked the Gangas; thereupon Nidhimalla went to the field and fought along with his younger brother Benavaya and the latter attained heaven (died). In memory of the virtuous one, Mârayya set up this stone.

Note.

This inscription is in old Kannada characters and is of the reign of Mayindamarasa, who is probably no other than Mahêndra, or Bîramahêndra, son of Nolambâdhirâja, of the Nolamba line of kings, and a contemporary of the Ganga King, Ercyappa Nîtimârga II (Circa 886-913 A. D.) Wars between the Nolambas and Gangas referred to in this inscription were very common at this time and ended in the slaying of Mahêndra by the Ganga king Ercyappa Nîtimârga and bis assuming of the title Mahêndrântaka.

64.

At the village Siddhamatha in the same Hobli, on a stone fixed in the village pial.

Kannada language and characters.

1. Krôdhi-samvatsarada Śrâvana . . . Ma[n]-

galavâradalu śrîmatu garudârûdha
 dhi vira śrîmatu Konga Timma

4. pâdârâdhanakke

5. kotta gadde

Note.

This inscription is very incomplete and seems to record the gift of a plot of wet land at Chîlâra for the service of some God by Konga Timma. It is dated Tuesday of the month of Srâvaṇa during the year Krôdhi. The date is not verifiable.

65:

At the village Dodda Bommênahalli in the same Hobli, on a boulder in the land or livery come or the last of Survey Number 10.

Size $4'-0"\times 2'-0"$.

Kannada language and characters.

- śrî Krôdhana-samvatsarada Pushya ba 5 lu śrîmatu Bomma-2. nahalliya Bayapagavuda Râjana maga Chennapagavudage
- nettaru-godage kottadu gramakâgi kâdî-hôgalâgi avanige yikida
- 4. manyada hola kha 4 gade kha 4 aksharadalû ayigula ho-la ayidu kolaga gadeyanu nettaru-kodage mânyavâgi ko-
- 6. taru yidake ârobaru aliyal âgadu Gangeya ta-
 - diya kapileya konda pâpadali hôharu

Note.

This inscription records the gift of two plots of dry and wet lands each with the sowing capacity of 5 kolagas as nettarngodage (gift for service in war) to Chennapagauda, son of Raja for his glorious death in a battle in defence of a village. The grant was made by the illustrious Bayapagauda, chief of Bommanahalli. The usual imprecatory sentences are found at the end of the grant. The record is dated the 5th lunar day of the dark half of Pushya in the year Krôdhana.

At the same village Dodda Bommênahalli, on a stone set up near a Banyan Tree.

Kannada language and characters.

- 1. śubham astu svasti śrî vi-

- 1. śubham astu svasti śri vi2. jayâbhyudaya Śâlivâ3. hana-śaka varishanga4. lu 1458 neya Durmmu5. khi-samvatsarada Chaitra-kṛishṇa-pa6. ksha Karagada-amāvāse
 7. śrīmanu mahārājā-

 - 7. śrimanu maharaja-
 - 8. dhirâja râja-paramêśvara râ-
 - 9. ja-martanda śri vîra Na (ra)-
 - 10. sapa-odeyara kâladalu śri-
 - II. ma Chennêdêvara taligeya ni-
 - 12. mitta . . . gaudaru pālista 13.

(The rest is effaced.)

This inscription seems to record the gift of some land for service of God Chennedeva by some gauda in the reign of Vîra Narasappa Vodeya (with titles), king of Vijaya-yanagar?) The date of the grant is stated to be the new moon day called Karagada Amavasya in the month Chaitra of the year Durmukbi, 1458 of Salivahana era. This date corresponds to April 20 of A. D. 1536 but cannot be verified. The grant ends with the usual imprecation.

67.

At the same village Dodda Bommênahalli, on a stone set up in a land.

Size $2'-6''\times 1'-6''$.

Kannada language and characters.

- śrimatu Plavanga-samvatsarada
- Chaitra-suddha-dvâda-
- siyalu talavâranu
- 4. Chennayadêvarige bi-
- 5. tta hola kha 1 î dha-
- 6. rmava ârobarû a-
- 7. divalà .

This inscription records the gift of a plot of dry land with the sowing capacity of khanduga for the service of God Chennayadêvaru by the village watchman. The grant is dated the 12th lunar day of the bright half of Chaitra in the year Plavanga.

The date is not verifiable.

68.

At the village Satanahalli in the same Hobli, on a boulder in a grove.

Size
$$5'-0''\times 3'-0''$$
.

Kannada language and characters.

Ganâdhipatayê namah

Sâdhârana-samvatsarada Vayiśâka ba 5 lu śrîmatu

3. Chennapanâyakara nirûpadalu Sîkallu-

gavudugaļu gôvu pasugaļa pālipa dharmake

i bayalanu bittukottaru yidake

ârobaru tapidavaru tamma tâvige tapi-

davaru endu jana . . voppitada sâsâna śrî.

Note.

This inscription records the grant of a plot of land for the grazing of cattle by the gaudas of the village Sîkal under the orders of the illustrious chief Chennapa Nâyaka. The record is dated the 5th lunar day of the dark half of the month Vaisakha in the year Sadhârana. The date is not verifiable. The grant ends with the usual imprecations.

69.

In a deserted village called Koţûrù in the Hobali of Chintâmani, on a stone set up in the pasture land.

Size $6'-0'' \times 6'-0''$.

Kannada language and characters.

- śrimatu Kâlayukti sam Kârtika ba 30 lu śrî ma-

- hârâjâdhirâja râja-pa ramêśvara Dêvarâyamahâ-
- · 5. · râyara râjyadalu śrîma-
- 6. n-mahân andalêśvara Virupayyavo-
- 7. deyara nirûpadalu śrîma-
- 8. tu Kâmapanâyakanu śrîma-
- 9. d akhilânda-kôţi-brahmânda-nâya-
- 10. ka Alambavâdi Tiruvengalanâ-
- 11. tha-dêvarige Kôtûra kereya
- 12. kelage gadde khanduga!

(6 lines effaced.)

- 13. águmádikondu sukhadali
- 14. tamma makka mammakkalu . . .
- 15. anubhavisi dévatárádhaneya
- 16. nadi dendu navu
- 17. namma sarvara anumatyadinda
- baradukotta silâ-śāsāna
- 19. sa-dattam para-dattam vâ yô harêta
- 20. vasundharâ shashti-varsha-sahasrâni vi-
- 21. shthâ . . . krimih.

Note.

This inscription is of the reign of the Vijayanagar king Dêvarâya and records the gift of a plot of wet land below the tank at the village Koṭṭūru for the service of God Tiruvengaļanātha of Ālambavāḍi (now called Ālambāḍi) by Kāmapa Nāyaka under the orders of the illustrious mahāmaṇḍalēśvara Virūpayya Voḍeyar. The record is dated 30th lunar day of the dark half of Kārtika in the year Kāļayukti. The date is not verifiable. The grant ends with the usual imprecations.

70

At the village Alamgiri in the Hobali of Chintâmani, on the left basement of the tower over the ornamental doorway of the temple of God Venkaṭaramaṇa.

Size $5'-0'' \times 5'-0''$.

Kannada language and characters.

- 1. Hêmalambi-samvatsarada śrâvana ba 5 lu
- 2. śrimatu Chinnananayakaru
- 3. mutuvaliya dharma kola bêdâ endu
- 4. hâkida śāsanada vivara
- 5. î Kayivarada gadiya Mâlahâla-
- 6. sîme Âlambagiri dêvastâ-
- 7. nakke sahā mane-maneya sunkava
- 8. sêruvndendu hâkisida dharma-śâsana
- 9. î-dharma-kâryake tappidare pitru-pi-
- 10. tâmahâdigaļa vadhisida
- pâpadali hôharu kapile-konda pâ-
- 12. padali hôharu.

Note.

This inscription records the grant of the right to collect house taxes for the service of God in the temple at Alambagiri in Māļahāļa-sîme in the district of Kaivara, made by the illustrious Chinnana Nāyaka. The usual imprecations are found at the end. The grant is dated the 5th lunar day of the dark half of Srāvaṇa in the year Hêvilambi. The date cannot be verified. The sentence muṭuvaliya dharma koļa bēda in line 3 seems to mean that no one should misappropriate the charity made for meeting the expenses of the temple.

61.

At the same place, (Alamgiri) on an inscription to the south of the temple.

Kannada language and characters.

- man mahárájádhirája rájaparamésvara ari-ráya-vibháda bháshege-tappuvaráyara-ganda srî-vîrapratápa srî Krishnadévamaháráya
- lli Chinnapanâyakaru Timmapanâyakarige punyalôkav âgabêkendu śrimad-akbilândá-kôţi-brahmânda-nâyaka śrî-Tiruvengala .

- 9. pâlanam para-dattâpahârêna sva-dattan nishphalam bhavêt.

Note.

The grant is dated the 15th lunar day of the bright half of Mârgaśira in the year Vishu, Saka 1445. The year corresponding to Śaka 1445 is Svabhânu but not Vishu as stated in the inscription.

The records ends with the usual imprecations.

72.

At the village Ganjûru in the Hobali of Chintâmani, on a stone lying below the tank.

Kannada language and characters.

Front .-

1. svasti śrî śakâbdangaļu 1307 sandu nadeva Krô-

dhana-saṃvatsara Āshāḍha su 10 Ā śrîman mahâmaṇḍalêśvara a-

3. ri-râya-vibhâda bhâshege-tappuva-râyara-gaṇḍa chatus-samu-

 drâdhipati śri vîra Harihararayana kumara Bukkannavodeyaru atana pradhana Sovarsavodeyaru Muluvagilali

prithvî-râjyava mâduva kâladalli Ganjiyûra hiriyake re vodedu bairage gôpâda (?) hindana mâdugala bûlisi

8. vêrige vottag-irabêkendu hûnsida bali bhûmi.

Note.

This inscription seems to record the breach and consequent repairs of the tank in Ganjiyûr during the rule at Muļuvāgil of Sôvarasa Odeya, minister of the Vijayanagar prince, Bukkaṇṇa Vodeyar II. The date of the grant is Sunday the 10th lunar day of the bright half of Āshādha in the year Krôdhana, Šaka 1307 corresponding to Sunday 18th June of A. D. 1385. The record is incomplete as some lines inscribed on the back of the stone cannot be made out. It may be also added that the king of Vijayanagar at the time of the grant was Harihara II father of Bukka II as stated in the grant.

73.

At the same village Ganjûr, on the basement of the Sōmêśvara temple in the tank bund.

Size 11'-0"×1'-9".

Kannada language and characters.

 svasti śrî śakâbdangalu 1307 sandu nadeva Krôdhana-samvatsarada Māgha su 8 Sômavāra pūrbbadali Chôlarāyana kaladali Chôlêśvaradêvara pradishţe nindu dêvâlya-

 vu madadê vulididda dêvâlyada kelasa vuliyabaradendu î dharmavanu pratipâlisi uddharisabêkendu Isvara-bhaktiyindalu Cbôlêsvara-dêvara kripe-

yindalu chatus-samudrādbipati śrî

3. Vîra Harihararâya prithvî-râjyava mâduva kâladalli Murugamaleya nâdaprabhu Gañjiyûra Nachagavudanu Chôlesvaradevara devalya mâdisi

kereya kattisi dêvarige

.4. kshêtrayanu kotta Chôlêsyaradêyara śrî-kâryakke kotta gadde ayidu khanduga holanu ir-kkanduga i dharmmakke tappidavarige belidava . . . tilå arddham arddham arddham pakshanti (?) yo narah sha-

5. shti-varusha-sahasrani vishtayam jayatê krimih idake adda hêlidali gâlkara (?) ishtu dharmmake âvanobbanu para-pakshavâgi tappi nadeda (ma) (nadeda) manushyanu ârobba

6. ru savira-yarsha-pariyanta (the rest is hidden by the building)

Note.

This inscription records the completion of the construction of the temple of god Chôleśvara, said to have been begun in the time of the Chôla kings and the grant of some lands for the service of the god and the construction of a tank by Nachagauda of Ganjiyûr, the chief of Murugamale-nâd in the reign of King Harihararâya of Vijaya-

The grant is dated Monday 8th lunar day of the bright fortnight of Magha in the year Krôdhana, Saka 1307 corresponding to Monday 8th January of A. D. 1386. The

record ends with the usual imprecatory sentences.

74.

At the same village (Ganjûru), on a stone set up near the Railway line to the northeast.

Size $5'-0'' \times 3'-6''$.

Kannada language and characters.

svasti śrimatu

śakâbda 1297 mêge saluva Ānanda-samva-

tsarada Pushya ba 15 Gu śriman mahā-

- (mahā) maņdaļēsvara ari-rāya-vibhāda bhāshege-
- tappuva-rāyara-gaņḍa śrīmatu Bukkaṇṇaodeyara kumara śri vira Kampannaodeyaru

prithvî-râjyam gaiyivuttidali śrîmatu Kampanna-

- 8. vodeyarige dharmav-âgabêkendu Vîrappavodeyaru mû-9. lasthânadadêvarige . Hiriya Ganjûra 0. maneya sunkavanu bittarâgi â vûra gavuvdaru
- 10.

11. nådaprabhu (The next 2 lines are effaced.)

Note.

! This inscription belongs to the reign of Kempanna Odeyar, son of the Vijayanagar king, Bukkanna Vodeyar, I. It records the gift of house-tax at the village Hirrya Ganjûr for the service of some god by Vîrappa Vodeyar for the prosperity of Vîra Kampanna odeyar, son of the illustrious mahâmandalêsvara, Bukkanna Vodeyar. The grant is dated Monday, 15th lunar day of the dark half of Pushya in the year Ananda, śaka 1297. But śaka 1297 corresponds to Rakshasa but not, Ananda, Ananda, is saka 1296.

75.

At the same village Ganjûr, on a stone set up near a well to the east.

Size $4'-6'' \times 3'-6''$.

Kannada language and characters.

1. Jaya-samvatsarada Asva-

- 2. yuja ba 10 śrimatu Pôchaya-
- gala makkalu Doddannagalu
- 4. Mêlana Ganjûra Hadapada Ya-Ilapagalige sarvamânyavâgi
- 6. kotta hola kha d hiriya
- 7. kereya kelage gadde kha 1 an-
- 8. tu kha 1 bhûmiyanu kottu â-
- bhûmiyalli kalu naţţu koţţaru

- 10. idanu â vûra nâyaka Bayirana nâyka-

13. kereya nadagavudugala vapita

14. mangalam śri śri śri.

This inscription records the grant of a plot of land free from taxes to Hadapada (bearer of the bag containing betel leaves, etc.,) Yallapa by the illustrious Doddanna, son of Pôchaya, with the consent of Bayirana Nayaka, head of the village and of the nad gaudas of Gâliyakere.

tering and the second of the control of the control

At the village Handigere, in the same Hobali, on a stone set up near the sluice of the tank.

Size $4'-0''\times 3'-6''$.

Kannada characters and language.

1.	SP	vang	ı, k	aru	ņâ-	kati	aks	havê gati	
2.						7		nagarārambha-mūlastambhā-	

5. . . rājyava māduvalli Kaivaranāda . . .

kereya kelage namma svâ mariyâdeya

. . . pråku namage . . . godagiyågi banda

. . . práku Hale Ananta 12. .

13. .

prāku Haje Ananta puņyavāgabēkendu Handigereya samasta 14. .

nadasikondu achandrarka 15.

achchukattu 16.

17.

yolagana bhûmi nimage . . . nimage dânavâ-nimma putra pautra pârampa . sukhadinda anubhavisûdu endu 18.

19.

20.

21.

22.

.hatyava mādidavaru 23.

This inscription is very fragmentary and seems to record the grant of some land below the Bammasamudra tank at the village Handigere to Vîrapa Nâyaka by Timmapa Nâyaka of Kaivara-nâd during the reign of Sadâsîvarâya, King of Vijayanagar.

At the village Dandupalya in the same Hobali, on a stone lying in a grove of honge trees.

Kannada language and characters.

mahārājādirāja

Ramadêva-maharaya 2.

Muragamallanada prabhu 3.

yûra Kammana-gavudanu yûra Kammana-gavudanu svara-dêvâlyada kelasava mâdida bôjage mânyavâgi koṭṭa hola ¼ hattu kolaga bhûmi sukhadinda ambha 4.

5.

6.

Mark State Company

10. . . . hôbaru . . . svara śri

The top portion of this inscription and several letters in the beginning and end of each line are effaced. The inscription seems to record the gift of a plot of land with the sowing capacity of 10 kolagas to . . bôja for work in connection with the temple of Iśvara by Kammanagauda, chief of Muragamallanâd in the reign of Râmadêva-mahârâya, King of Vijayanagar.

78.

At the village Kâgati, in the same Hobali of Chintâmani, on a stone set up behind the choultry.

Telugu language and characters.

- 1. î dharma-vana-
- 2. mu Iśvararpa-
- 3. namuganaka

- 4. yi vana-vriksha5. mulanu yevaru
 6. chedipinanu Ka-
- 7. śilô gô-hatya

8. chêśinavâru

Note. This inscription records that a grove of trees was planted by some one with devotion to God and ends with the usual imprecation.

At the same village Kâgati, in the same Hobali, on a stone set up in the field of Chintapalli Sannappa.

Size 3'-6"×1'-6"

Kannada language and characters.

- 1. śrî Prabhava-samva2. tsarada Āshādha su II
 3. śrîmatu chatus-samudrâ4. dhipati Dêvarâya ma5. hârâyaru râjyayanâ-
- 4. dhipati Devaraya ma5. hârâyaru râjyavanâ6.
 7.
 8. dêvara archane modalâda
 6.
 6. Avetiva

- 13. odeyaru pâlista
- 14. yolagana Kâkati 15. . . . hola kham ½ Kâka . .

Note.

This inscription records the grant of a plot of land with the sowing capacity of 1 khanduga at the village Kâkati for the service of god . . . by Nâra-pagavuda of Avati for the merit of his father in the reign of Dêvarâya, king of Vijayanagar. The grant is dated 11th lunar day of the bright balf of Ashadha in the year Prabbava. The gift of land is stated to have been made with the consent of the inhabitants of the village Kâkati.

At the same village (Kâgati), on a stone in the tank weir.

	Kannada	language and	characters
(Front.)		Daniba arti	onara cers.
1.	śrimatu Kâļayau-	1 11.	tumbanu yikki-
2.	ddha-samvatsarada		sidaru Kâgati-
	Vaišākha ba 15 Man-	13.	
4.	gaļavāra Hari-	14.	môjana maga Nâ-
5.	yappa-odeya-	15.	rôjanu mara-ka-
6.	ru prithvî-rajyavan a-	16.	buna-kelasake
7.	luvali Kâkatiya		vrittikâraru
8.	Bairanayakana		yidara tumba mā-
(Back.)	The second secon	19.	didavaru yivarige
	Nâyaṇṇanu	20.	
10.	Râmasamudrakke	21.	nya saluvudu
			*

Note.

This inscription records the construction of a sluice to the tank Ramasamudra by Naroja, son of Avati Choramôja of Kagati under the orders of Nayanna, son of Bhaira Nâyaka of Kâkati during the reign of Hariyappa Odeyar, king of Vijayanagar. It further records the grant of a plot of wet land with the sowing capacity of 5 kolagas free from taxes to the said Naroja for having worked at the construction of the sluice.

The record is dated Tuesday the 15th lunar day of the dark half of Vaisakha in the year Kâlayukta. The date is not verifiable. The usual imprecatory sentences are not found in this grant. The name of the village is written both as Kâkati and Kâgati in this inscription.

81.

At the villlage Bôdanamari in the Hobali of Ambâjidurga on a stone set up near a ruined temple.

Kannada language and characters. svasti śrî jayâ âbhyudaya Sâhvâhana śaka varusham 1133 (?) neya . Jaya-samvatsarada Magha ba 5 lu 2. 3. 4. śrimatu Madeyanayaka 5. . Narasimhadêvana . 6. appaneyin atulamana . . 7. Gavurapa, vûrapra-8. Somanathan-alayavan ettisi

Note.

This inscription is very incomplete, several letters having disappeared in each line. It seems to record the erection of the temple of God Somanatha in the village by the inhabitants under the orders of Madeya Nayaka in the reign of Hoysala (?) king Narasimha- dêva. The record is dated the 5th lunar day of the dark half of Magha in the year Jaya, Saka 1133(?). It is not verifiable.

At the village Husênapura, in the Hobali of Ambajidurgga, on a rock at the foot of the hill.

Kannada language and characters.

- śvasti Sadnarana-samusara
 Chayitra sukla-pakshada śvasti Sadharana-samtsarada
- 3. paŭchamiyalu Betttada 4. Sômêdêvara sêvege
- 4. Sômêdêvara sêvege
 - Rangapagaudaru mâ-6. nyavági bitta hola 1

109

- 7. idake tade mādidavaru
- 8. jâtige horagu . .

Note.

This records the gift of a plot of land for the service of God Bettada Sômêdêvaru by Rangapagauda. It is dated the 5th lunar day of the bright balf of Chaitra in the year Sadharana. The record ends with the imprecation that those who violate this grant will be expelled from their community. Twistling he to Man

83.

Kolar Taluk.

At the village Harabi Kottanûr in the Hobali of Kôlâr, on a boulder near a tamarind tree on the hill.

Size 5'-6"×3'-6".

Kannada language and characters.

1. svasti jayabhyudaya Sarvari-samvatsara2. dalu śrimatu Ramappayagalu Mulu3. vayanada parupatyava maduvalli
4. Madura gramada mahajanagala
5. volagada samasta vūra vokkaligaru

. Charge maid

- 6. mane vondake i honnu kottu Srî-
- 7. Sâlêśvara-dêvara nandâdîpava
 8. nadasuvaru î dharmake ârobaru
 9. tappabâradu yendu barasida sâ-

 - 10. sana mangala mahâ śrî śrî śrî

Note. This inscription records the gift of one honnu per house by all the Vokkaligar inhabitants of the village Maddur for the service of offering perpetual light to god Salesvara in Sârvari during the administration of Muluvây nad by Râmappaya.

84. San angula anamatanan-pat d

At the same village Harabi Kottanur, on a stone now removed and set up near the Size 3'-6"×2'-0".

Kannada language and characters. village entrance.

- 1. śrî Rudhirôdgâri-vamvatsa-
- 2. rada Kârtika śudba 7 Budha-
- 3. våradalu Šira-grāmad a sēslia-4. nāyākatānada Kôlâ-
- 11. varu tâyige tapidavaru mangala dolla de la companya de la comp
 - Sivanê gati Nârâyananê gati.

Note. This records the gift of the village Arâbi lupâda in Kôlâla country for the service of God Gadâdhara- Dâmôdaradêvaru on Wednesday the 7th lunar day of the bright half of Kartika in the year Rudhirodgari by the inhabitants of Sira.

g afort and it springs . 9

Malur Taluk.

Copy of Jangâlippalli grant of Krish narâja Vodeyar III dated Saka 1752 in the possession of the Jôdidar of Têkal in the Hobali of Têkal.

Vigit is not alter more property

100

Was not not unable self destroys have

- namas tunga-śiraś-chumbi-chandra-châmara-châravê traijôkya-naga-
- rârambha-mûla stambhâya Sambhavê | Harêr lîlâ-Varabasya damshtrâ-dandah sa pâtu vah | Hêmâdri-kalasâ yatra dhâtrî
- chhatra-śriyam dadhau svasti śrî vijaya-bhyudaya Śali-4.
- vāhana šaka varusha 1752 sanda vartamāna Vikriti-nāma-5.
- samvatsarada Śrâvana ba 5 Sômavâradalu Ātrêyasagô 6.
- tra Aśvalâyana-sûtra Rik-śâkhâmıvartigalâda Yim-7.

is store to the most of the

- madi Krishna Râjavodeyaravara pautrarâda Châmarâja-vodeyaravara putrarâda śrîmat samasta-bhûmaṇdala-8.
- 9.
- mandanâyamâna-nikhila-dêśâvatamsa Karnātaka-10.
- janapada-sampad-adhishthanabhûta śriman Mabisûra-ma-11.
- hâ-saṃsthâna-madhya-dêdîpyamâna avikala-kalânidhi-12.
- kula-kramagata Rajakshitipala-pramukha-nikhila-ra-
- 13. jadhiraja-maharaja-chakravarti-mandalanubhuta-
- 14. -divya-ratna-sımhâsanârûdha srîmad-rajâdbirâja 15.
- râjaparamêśvara praudhapratâpâpratima-vîra-narapati 16.
- 17.
- 18.
- birudentembaraganda lőkaikavíra Yadukula-payah-párávára-kalánidhi Sankha-Chakráñkuśa-Kuthára-makara-matsya-Sarabha-Sálva-Gandabhérunda dharanivarâ-19.
- ha Hanumad-Garuda-kanthîravâdyanêka-biruda-bhûshita 20.
- śriman-Mahîśûra-śri-Kṛishṇa-Râja-vadeyaravaru 21.
 - râjyavan âļuvallu avara appaņeyinda pradhâna 22.
 - Chikka Timmayya Chikka Lingayya-navaru rajara 23.
 - prîtige pâtrarâda nityânnadâna-viśuddharâda 24.
 - śrî Sîtârâmabhatṭara putrarāda Ahôbala-25.
 - bhattarige î Vikriti-samvatsarad-ârabhya î Jangâ-26.
 - lippalli yemba gramavannu nirupadhika-sarva-27.
 - manyavagi kodisidhêve yada karana î gra-28.
 - mavannu nirupādhika-sarvamānyavāgi nada-29.
 - 30.
 - 31.
 - sikondu baruvante Sarvâdhikāri Lin-gaṇṇa amîlarige appaṇe kodisidêvey âda-kâraṇa nîvu i grâmavannu putra-pantra-pâraṃ-32.
 - paryavāgi nityānnadāna mādikondu rāja-33.
 - śreyah-prarthaneyinda anubhavisikoudu ba-34.
 - 35.
 - śrêyah-prârthaneyinda anubhavisikoudu ba-ruvadu âditya-chandrâv anilônalaś cha dyaur bhû-mir âpô hridayam yamas cha l ahas cha râtris cha 36.
 - ubhê cha sandhyê dharmas cha jânâti narasya vrittam !! sva-37.
 - 38.
 - dattā dviguņam puņyam para-dattānupālanam para-dattāpahārēņa sva-dattam nishphalam bhavēt !! sva-dattā putrikā dhātrī pitri-dattā sahādarī!! 39.
 - sva-datta putrika dhatri pitri-datta sahôdari 11 40.
 - anya-dattā svayam mātā dattām bhūmim parityajēt !! 41.
 - śrî Krishņa śrî śrî śrî

Note.

This is said to be a copy of a copper plate grant of Krishnaraja Vodeyar III. The grant begins with the usual verses in praise of Sambhu and Varaha. Under the orders of Krishnarâja Vodeyar, King of Mahiśûr, (with titles), son of Châmarâja Vodeyar, and grandson of Immadi Krishnarâja Vodeyar of Atrêyasa-gôtra, Aśvalâynasûtra and Rikśâkhâ, his pradhâna Chikkatimmayya Chikkalingayya made a gift of the village Jangalapalli as perpetual sarvamanya grant to Abôbalabhatta, son of Sîtârâmabhatta for feeding the poor daily and for praying for the welfare of the king.

The record is dated Monday 5th lunar day of the dark half of Sravana in the year Vikriti, Saka 1752 corresponding to Monday August 9 of A.D. 1830. The grant ends with the usual imprecatory stanzas and the signature of the king as Srikrishna is also found at the bottom.

At the village Têkal, in the same Hobali of Têkal, on a rock near the grove of tamarind trees in the bed of the village tank. Size $3'-0''\times 4'-0''$.

kereya kelage battu-kolaga-bhûmiyannu Jîyaralli dhârâ-dattavâgi arpisidaru i-

Jîyaralli dhârâ-dattavâgi arpisidaru i-dhammava tappade nadasidavaru puṇyake bhâjanaru kedisi-11.

12. davaru narakak ilivaru śri śri śri.

Note.

This inscription records the gift of a plot of land with the sowing capacity of 10 kolagas below the tank Bayalakere by Singapadannayaka during the reign of Srîrangarâya, king of Vijayanagar, for the services of God Varadarâja including the daily offerng of lights, worship of the god thrice a day, consumption of one solage of ghee (for the offering of food), etc. The record is dated 12th lunar day of the dark half of Pushya in the year Saumya. The usual imprecations conclude the grant. The date is not verifiable.

At the same place.

Size 3'-0"×4'-0".

Kannada language and characters.

1. śrîr astu Savumya -saṃvatsarada Pushya ba 12 lû

2. śrîmad râjâdhirâja râjaparamêśvara Śrî
3. rangarâyaru prithvi-rājyavan âļuva kâladalu śrî
4. matu Singa . dêvadannāvakaru śrīmad al-hilân

- 10.

pâpadali bôharu śrî śrî śrî,

Note.

This records the gift of a plot of wet land with the sowing capacity of 10 kolagas below the tank Bayalakere for the service of God Varadarâja by Singadêvadannâyaka with the permission of the illustrious king Srîrangarâya at Vijayanagar, for the merit of his parents. The record is dated the 12th lunar day of the dark half of Pushya in the year Saumya. It ends with the usual imprecation.

88.

At the village Kommanaballi, in the same Hobali of Têkal, on a rock near the village.

- 1. śrimatu Virôdhi-sam-2. vatsaradalu Ananta-
- 3. settiyara maga Jayita-
 - 4. setti kattisiddu dêvara
 - 5. sevartha

Note.

This records the construction of some building for the service of some unknown god by Jayitasețti, son of Anantasețti, in the year Virôdhi.

At the village Yanamettalaballi in the Hobali of Têkal, on a stone lying by the side of a canal on the road leading to the village Doddanay akanahalli.

Size $3'-0'' \times 3'-6''$.

- svasti Šiva pâdavê gati Manumata samvatsaradalu dêvâlyavu biddu ke-
- 3. ttu hôgiralâgi â-vûra mahâjana-
- gala anumatiyinda sva-hasta-para-hasta-
- dinda honnanu galisi dévâlay avanu
 jîrnôddhârava mâḍida Chennapanâyaka

a maril direct of

This records the restoration of some ruined temple by Chennapa Nâyaka with the money subscribed by himself and others with the approval of the mahajanas of the village in the year Manmatha.

90.

At the village Huladênahalli in the same Hobali of Têkal, on a piece of stone supporting a stone bench.

Size
$$2'-6''\times 1'-6''$$

Old Kannada language and characters.

- 1. svasti śrî Nolambâdiarasar
- 2. Gangaru-sâsiramuma âle Mo-
- 3. roppûrâ gavundan Arakere-4. huyi (lo) lu sattan Irapûra
- 5. tamuttirvvar

Note.

This inscription records the death of one Moroppuragavundan in a battle at Arakere during the rule of Nolambadi Arasar, probably same as Nolambadhiraja (918-929), over the province called Ganga Six Thousand. The rest of the inscription is worn out.

At the same village Huladenaballi, on a stone lying in the middle of the village.

Size
$$3'-0''\times 2'-6''$$
.

Old Kannada language and characters.

- 3. yolkatti kilagana kere 4. Nandiyadigal padedar âtâda
- 5. ru sâkshi Sidilavadu torede
 6. pâļu arugoļa kereya keļaga
 7. ņa dese êļu mane târa idake sâ.
- vattaru Têkalnâda elpattâru da . .

This inscription is very fragmentary. A portion of the inscription stone is broken of and several letters have disappeared both at the top and the right side. It seems to record the gift of some plots of dry and wet land and some house sites to a Jaina guru . Nandiyadigal in the presence of the Seventy-six of the province of Têkal-nâd. The inscription abounds in errors.

92.

This proof is not seen and allowers still

man of the second later of

The second secon

the second of the second secon

Mulabagal Taluk.

At the village Marahêru, in the Hobañ of Mulabagal, on a pillar in the weir of the tank named Huchchêrikere. Size 2'-3"×1'-2".

Old Kannada language and characters.

- 1. svasti śri Koriya-2. 1a magam Bāṇagā-3. vundan kereya
- 4. bavariyam baluvali (?)
- rājam aruvattaidu-6. ürggam Banagavundang a 7. kereya bavari parije-vittar
- 8. idam teredoydar (?) . . . pala . . .

Note.

Several letters in this inscription have become worn out and are not clear. The inscription seems to record that while one Banagamunda, son of Koriyar, was enjoying all the land below some tank (kereya-bavari?), the king of the country (rajam) made a gift ? (parijevittar) of the land below the tank to be enjoyed by sixty-five villages along with Banagavunda. Then follows some imprecation which is not clear.

On a stone lying in a grove of date trees on the road from the village Yelavahalli to the village Pûjênahalli in the Hebali of Mulabâgal.

Size 3'-6"×2'-3".

Kannada language and characters.

- 1. svasti śrî vijayâbda 1534 . 1. svasti śrî vijayâbda 1534 2. Parividhâvi-samvatsara Mâga ba 30
 - puņya-kâladalu śrîmatu râjā-dhirāja śrî Dêvarâya-mahârâ-
 - 5. yara rajyadahı nada-prabhu Chinnaparasaru
 - śrimad akhilanda-kôti-brahmanda-nayaka
 sârvabhauma śri Kôdandarāmedêvarige ... tsava pakshôtsava mâsôtsava modalâda śubha-kâryagali [ge]
 - î Ramasamudrada kereyannu kattisi a kereya 9. . . bhûmiyanu sarvamanyavâgi bittu kottaru
 - 10. î dêvasvavanu apaharisidavaru gôva konda pâpa 11.
 - 12.
 - sâmanyôyam dharma-sêtur nripânâm kâlê bhavadbhih sarvân êtân bhâvinah pârthivêndrân bhû-13.

yô bhûyô yâchatê Râmabhadrab śrîr astu.

Note.

This records the construction of the large tank called Ramasamudra and the gift of all land below the tank free from taxes, by Chinnaparasa, nadu-prabhu (lord over a district) in the reign of Dêvarâya, king of Vijayanagar, for the services of God Kôdaṇḍa-râma. The inscription is dated 30th lunar day in the dark half of Mâgha in the year Parîdhâvi, Saka 1534 corresponding to 9th February of A. D. 1613. The date is not verifiable. The king of Vijayanagar at this date was Venkatapatrâya and not Dêvaray a as stated in the grant.

The record ends with the usual imprecations.

94.

At the same place, below the previous inscription.

Khara-samvatsarada Vayiśākha śu 15 Budhavaradalu

śrîmatu Râmappagaļu śrimad akhilânda-kôţi-

3. brahmânda-nâyaka dêvatâ-chakravarti śrî Kôdanda Râ

manâthadêvarige dîpârâdhanegendu koţţadu
 sarvamânya hola ½ hattu kolaga idanu nadasi-

6. davaru punya-bhagigal aharu śri śri śri.

Note.

This records the gift of a plot of dry land with the sowing capacity of 10 kolagas by the illustrious Râmappa for the service of keeping a light before god Kôdandarâmanâtha. The grant is dated Wednesday the 15th lunar day of the bright balf of Vaišâkha in the year Khara. The date is not verifiable. In the place of the imprecations usually found at the end of the grants we find at the close of this record a remark that those who maintain the grant will get merit.

95.

On a boulder to the south-east of the village Irugamuttanapalli in the Hobali of Mulabâgal.

Size $4'-6''\times 3'-0''$.

Kannada language and characters.

1. śubham astu

2. svasti śri vijayabhyudaya Salivahana śaka

3. varusha 1616 Bhava-samvatsarada Chavitra śu 15 lu

4. śrimatu Muluvaya nada prabhu Sankappagalu śri-

5. matu Chikarâya Tammegaudara appaneyalu

6. Timmaināyakarige Muļuvāya simeya gaudata-

7. navanu kottu prâku â sîmeyaliruva sankatagalam

pariharisûdendu Kummarakunte yemba grâmava nu î- gavudikige sarvamânyav âgi nâda janara anu-

10. matadinda kottaru idanu ârobbarû pratipâlîsûdu

11. idake nāda janara voppita sva-dattād dviguņam puņyam

12. para-dattanupalana para-dattapaharena sva-dattam nishphalam

13. bhavêt sva-dattâm para-dattâm và yô harêta vasundharâm

14. shashthi-varsha-sahasrani vishthayam jayatê krimib | śrî-

15. r astu śubham astu śri śri śri.

Note.

This records the grant of the office of gauda in Muluvâya-sîme and the gift of the village Kummarakunțe, free from taxes, as an emolument for conducting the said office, made to Timmayanâyaka by Sankappa, nâdu-prabhu of Muluvây District under the orders of the illustrious Chikarâya Tammegauda. The grant is recorded to have been made with the approval of the subjects of the nâd. The date of the grant is the 15th lunar day of the bright half of Chaitra in the year Bhâva, Saka 1616. This corresponds to 30th March of A.D. 1694, but is not verifiable. The record ends with the usual imprecatory verses.

96

On a boulder in the village Srîrangapura, in the same Hobali of Mulabagai.

Size
$$4'-0'' \times 2'-6''$$
.

Telugu language and characters.

1. śrimatu Bahudhânya-samvatsaram

Chayitra sudha tadiya Budhavara-

3. mandu śrimatu rajamanyulaina

4. Srîrangarâyalavâru Muļu-

- 5. vâgila śrîmad Vițhalêśvara-svâmi-
- pâdânaku samarpinebina nâri kêļa-vanamu 30 yriksbamulu
- 8. î dharmam chedipinavâru tama
- 9. talli-tandruluku drôham chê-

10. sinavâru Rangarâya śrî śrî |

Note.

This inscription registers the gift of a cocoanut grove of thirty trees for the service of God Vithaleśvara by the illustrious king Śrirangarâya on Wednesday 3rd lunar day of the bright half of Chaitra in the year Bahudbânya. The date is not verifiable. At the close of the grant are found the usual imprecation and the signature of the donor. It is probable that the donor Śrirangarâya of this grant is the same as the king of Vijayanagar of that name.

97.

On a fragmentary stone lying in the field of Muniyappa to the north of Ambalikallubetta in the Hobali of Mulabagal.

Size 2'-3"×2'-0".

Kannada language and characters.

śrîmatu Ārâdhya Vîrannavodeyara
 makkaļu Maragalla Linganavodeyarige

3. nimma śiśa-makkalu kumâra Mâdapodeyara

4. makkalu Sambhulingadêvaru vûra .

- 5. . . kotta hola 🖟 hattu kolaga Bôva-
- nakereya kelage gadde ½ hattu kolaga î
 dharmake vûra mahâjanagala voppita śri

8. gurulingadêvarê gati subham astu

Note

This records the gift of a plot of wet land with the sowing capacity of 10 kolagas below the tank Bôvanakere and also of a plot of dry land with the sowing capacity of 10 kolagas to Linganna Vodeyar of Maragal, son of Ārâdhya Vîrannavodeyar with the approval of the mahâjanas, made by Sambhulingadêvaru, son of Kumâra Mâdapodeyar, disciple of the donee.

98

On a stone set up in the boundary of the village Anahalli in the Hobali of Mulabagal.

Size $5'-0'\times 3'-6''$.

Kannada language and characters.

- 1. śri śubham astu svasti śri vijayabhyudaya Śalivahana-
- śaka varushą 1474 neya Paridhâvi-samvatsarada Śrâvana śu 15
- Guruvâra sômôparâga-punyakâladalu Maravûra śrî Râ medêyara amritapadi naivêdyake śriman mahârâjamânya
- 5. sarvadhikari Krishnapanayakaru dayapalista Ramasamudra-grama
- idake volagāda nidhi niksbēpa kādārambha nîrārambha modalāda
- sarva-svâmyavanu dêvara śrîkâryava nadasuva dharma
- 8. . . . putra-pautra-pāramparyavāgi sukhadinda anubhavisūdu
- 9. dêvarige . . . gauda-mahâjanangaļu
- 10. bhattaru muntâgi â Râmêśvaradêvarige

(The rest is illegible.)

Note.

This records the gift of the village Râmasamudra with all the rights of possession for the service of offering food to god Râmêdêvaru of the village Maravûr by the illustrious sarvâdhikâri Krishnapanây aka. The grant is dated Thursday the 15th lunar day of the bright half of Śrâvaṇa, a day of lunar eclipse in the year Parîdhâvi, Saka 1474, corresponding to Thursday 4th August, A. D. 1552. According to Svamikannu Pille's Tables this day was a day of lunar eclipse. The closing portion of the inscription is illegible.

99.

Copy of an inscription found in a manuscript book in the possession of the Jôdidar of the village Madenahalli in the Hobali of Avani.

Telugu language and characters.

1. svasti śrî vijayâbhyudaya Śālivāhana-śakābdambulu

1633 agunēţi Khara-nāma samvatsaram Āśvîja māsa pancha-

n'i Budhavâramandu śrîmatu râjâdhirâja Chikkarâya
 Tan megauni appaṇachêta śrîmatu Râyavenkaṭappagâri
 pautral ayina Râyamunirâju- putral ayina Sankaru-

6. râjugáru Yajuś-śâkhâdhyâyul aina Vâdhûlagôtram

śri Narasambhattalavári pautralayina Annambhattulavári

putralayina Sthalam Râmājôy isalaku vrâyinchi

9. jehebina dâna-dharma-sâsana-kramam etlannanu mâ-vamsa-

sthalaku pürvanınınchi nadichê Timmanâyanacheru vu-kinda râjakâluvaku pürvabhāgam undê p ndu mu bhūmini mā pūrvikalaku sad-gati-prāptikigānu

sa-hiranyôdaka-dána-dhârâ-pûrvakamugâ tri-karana tri-vâchakamugâ ichchinâmu ganuka mîru putra pautra-pâramparyamugâ anubhavistu-râvalan ani

6. vrâyinchi iebehina bhû-dâna-dharma-śâsanamu

Indrah prichehhati chândâlîm kim idam pachyatê tyayâ
 śva -mâmsam surayâ siktam nţi-kapâle chitâgninâ

dêva-brâhmaṇa-vṛittînâm yê haranti ṇarâdhamâh !!
 têshâm pâda-rajô-bhîtyâ charmaṇâchchhâditam mayâ
 sva-dattâ dviguṇam puṇyam paradattânupâlanan para d ttâpahârêṇa sva-dattam nishphalam bhavêt dâca-pâlana-

yôr madhyê dânâ chhrêyônupâlanam dânât
 svargam avâpnôti pâlanâd achyutam padam !!

Note

This records the gift of a plot of land with the sowing capacity of 10 kolagas below the tank Timmanâyanacheruvu to Râmajôyis, son of Annambhaṭṭa and grandson of Narasambhaṭṭa of Yajuś-śākha and Vādhūla-gôtra by Sankarurāju-gāru, son of Râyamunirāju and grandson of Râyavenkaṭappagāru under the orders of the illustrious chief Chikkarāya Tammagauni. The record is dated Wednesday the 5th lunar day of the month of Āśvija in the year Khara, Saka 1633. Saka 1633, coincides with the year Khara, A. D. 1711. It is not specified in the grant whether the lunar day given therein refers to bright or dark fortnight. Taking the bright fortnight of Āśviyuja, in the year Saka 1633, the date coincides with Friday, October 5 of 1711 A. D. and not with Wednesday as stated in the grant. Taking the dark fortnight of Āśviyuja, the date coincides with Saturday, October 20 of A.D. 1711 and not with Wednesday as stated in the grant. The grant concludes with the usual imprecatory verses including the imaginary conversacion between God Indra and a Chandâl woman showing the heinousness of the sin of confiscating the gifts made to gods and Brahmins.

100.

At the village Mêlâgâni in the Hobali of Avani, on a stone found in the garden of Hanumeganda.

Size 2'-3"×3'-6".

Old Kannada language and characters.

1. śrî Ranavalôka śrî Ka-

mbayyan Ganga-rājyam Tombattaru-sāsi ramum âļe avarā mahā-sāmantar Viţţa-

pparasar Kovalâlanâdu Mûnûrum âle
 avarâ perggade Gauda śrî Puli A-

gali Panneradum âle Pâlu-kôda kereyu.
 aydondi kâdu pattondi prasâdam geydor
 Gottereyar-ambalake kottudu ay dûmbu

9. kalani idan alidon pancha-maha-patakan akkum

10. śri Podippadiyargg ay-dûmbu kalani kottar

Translation.

While the illustrious Ranavalôka śri Kambayyan ruled over the Ganga Kingdom of Ninety-six thousand; while his mahâsâmanta Viṭṭapparasar ruled over Kovaļālanāḍu Three Hundred; while his perggaḍe Gauḍa ruled over Puliagaļi Twelve; the tax of aydondi (one-fifth) was retained on the tank at Pâlukôdu but the tax of pattondi (one-tenth) was remitted. Wet lands to the extent of five tûmbus were granted to the assembly of Goṭṭereyar (Chiefs of cowherds?). Whoever destroys this will be guilty of the five great sins. Wet lands to the extent of five tûmbus were granted to Podippādiyar.

Note.

This inscription is in old Kannada characters of the later part of 8th or the early part of 9th century A. D. It refers itself to the reign of Ranavalôka śrî Kambayyan over the kingdom Ganga ninety-six thousand. We learn from other inscriptions (Nelmangala Taluk 61, E. C. Volume IX: and Heggadadevankote 93, E. C. Volume IV; Sravana Belagola 24-35, E. C. Volume II and a copper plate grant published in the Mysore Archæological Report for 1920, P. 31) that Ranavalôka Kambaraja, also called Ranavalôka Saucha-Kambba or Ranavalôka śrî Kambayya was the son of Rashṭrakûṭa King Dharavarsha and that he was ruling over the Ganga kingdom, in A. D. 802-807. At this time Ganga king Śivamara Saigoṭṭa was imprisoned by the Rashṭrakûṭas and his kingdom was subject to their rule. From the paleography of the present record and the statement contained in it that Ranavalôka Kambayya was ruling Ganga Ninety-six thousand province it has to be inferred that the Ranavalôka Kambayya of this inscription is the same as Ranavalôka Kambaraja, son of Dharavasha referred to in the inscriptions referred to above.

The present record seems to register the remission of a tax called pattondi while retaining the tax called aydendi over the lands below the tank at the village Palukôdu by the Perggade Gauda. The word pattondi is also met with in an inscription at Tayalur of A. D. 907 (Mandya Taluk 14, E. C. IV) and probably means a contribution equal to one-tenth of the produce of the land. Similarly aydondi might mean one-fifth of the produce. The present inscription also registers the grant of some wet lands below the same tank to Gotterey ar ambala (the assembly of the chiefs of cowherds (!) and to the mahajanas, of Podippadi.

101.

On a boulder near the tank in the village Guttahalli in the Hobali of Avani.

Size
$$3'-6'' \times 3'-3''$$
.

Kannada language and characters.

1. Sârvari-samvatsarada Vayiśakha śu 3 lu

śrimatu Timmagaudara maga Chennappagaudaru
 mâdida dha (r) ma-mantapada sêve idanu namma

4. vamšíkaru pálisikondu báhôdendu

barasida śilla-śasana śri Gopalakrishna.

Note.

This inscription recor's the erection of a mantapa as an act of charity by Chennappagauda, son of the illustrious Timmaguda on the 3rd lunar day of the bright half of Vaisakha in the year Sarvari. The date is not verifiable.

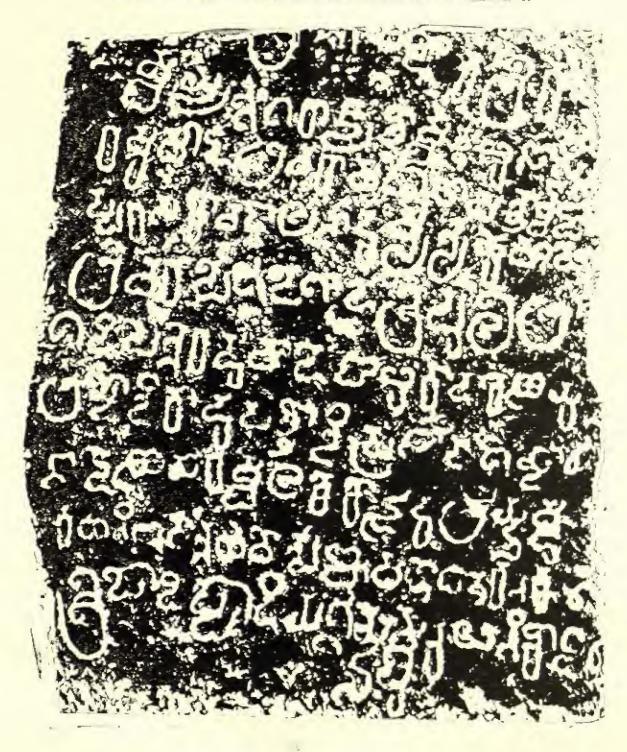
102.

On a stone set up in front of the Jôdi village Marakalaghatta in the Hobali of Avani.

(Front) Kannada language and characters.

śubham astu svasti śri vijayâbhyu daya Śâlivâhana-śakâbda

STONE INSCRIPTION OF RANÂVALÔKA KAMBAYYA AT MÊLÂGÂNI.





- 3. neya Virôdhikritu-samvatsarada
- Āśvîja śudha daśan iyalu
 śrîman mahârâjâdhirâja
- 6. râjaparamêśvara śrî vîrapra-
- 7. tâpa Srîrangarâya-mahâ-
- râyaru prithvî-râjyavan âļuva
 kâladalu śrîmatu Āvaniya
- śrî Râmêśvaradêvara pâdârâdhaka
 śrî Sankarappa Tippayya Chinnayy
- śri Sankarappa Tippayya Chinnayya
 galu tammage pitrârjitavâgi
 nirâbâdhavâgi sarvamânya-
- 14. vågi nadedu baruvanta

(Back.)

- 15. Marakallugattavemba
- 16. gramavanu Narasapagala
- 17. tamma Kâdappagalige dharmava 18. mâdabêkendu nammalli nâvu
- 19. yôchisi î grâmake sêrida
- 20. kâdârambha nîrârambha tô-
- 21. ta tudike saha sa-biranyôda-
- 22. ka-dâna-dhârâ-pûrvakavâgi
- 23. tri karaņa-tri vâchakavāgi kotta-
- 24. du dâna-pâlanayôr madhyê
- 25. dânât śrêyô'nupâlanam

Note.

This inscription records the gift of the village Marakallugatta, free from taxes to Kâdappa, younger brother of Narasapa by Sankarappa, Tippayya and Chinnayya, worshippers of god Râmêśvara of Āvani, during the reign of the illustrious Śrîrangarâya, king of Vijayanagar. The date of the grant is the 10th lunar day of the bright half of Āśvîja in the year Virôdhikrit. The Śaka year in the grant cannot be clearly made out. The usual imprecatory verses are found at the close of the grant.

103.

MYSORE DISTRICT.

Châmarâjnagar Taluk.

At the village Albûr in Ummatûr Hobli, on a stone lying in a mound to the south of the road leading to Navilûr.

Kannada language and characters.

svasti śri vijayâbhyudaya Śūlivâbana-śaka varusba 1450

2. sandu vartamânavâda Sarvadhâri-samvatsarada Jyêshtha su 7 lu

3. śriman mahârâjâdbirâjâ râjaparamêśvara śrî vîrapratāpa Krishņa-Dêva-

4. râya-mahârâyaru prithvî-râjyam gayivuttiralu śri vî-

ra Krishna-Dêva-mabârâyarige dharmavâgabêkendu â vûra ma hâjanagala anumatiyinda âchandrârkavâgi nadiyali yendu Râyara

7. nirûpadinda Bayapa-dêvarasaru Arahalli grâmavanu

Bhâradvâja-gôtrada Āpastamba-sûtrada Yajuḥ-śākhâdbyâyi gaļāda Râmējyôyisaru mattu avara tammamdiru Lingaṇṇa jôyisarigû saha tathâ-tithi puṇya-kâladallu dhârâ-datta-vâgi ko-

ttaru idanu âvan alidarû avara tâyige tapidavaru
 dâna-pâlanayôr madhyê dâna chchhrêyônupālanam dâ-

13. nåt svargam aväpnöti pålanåd achyutam padam

Note.

This inscription records the gift of the village Arahalli to Rāmējôyisa and his younger brother Lingaṇṇajôyisa of Bhâradvâja-gôtra, Āpastamba-sûtra and Yajuś-śākha made by Bayapadêvarasa under the orders of the Vijayanagar king Krishṇadêvarâya and with the consent of the inhabitants of the village. The grant is dated the 7th lunar day of the bright half of Jyêshṭha in the year Sarvadhâri, 1450 of Sâlivāhana era. The date corresponds to May 25 of A.D. 1528. But the date is not verifiable. The record ends with the usual imprecations.

104.

Mysore Taluk.

A nirup of Krishnaråjavo deyar III of Mysore in the possession of Mr. Seshaiyengar Pandit, Mysore.

Kannada language and characters.

1. Krishnarâjavadayaravaru

- Sarvadhári-samvatsarada Mágha ba 9 Sthíraváradallu srímatu
 srímad Véda márga-pratishthápanácháryð-bhaya-védánta-pravatrakaráda Aghalayam Komándúru Chinnayya Srínivásáchá-
- ryarige barasi kaluhisida nirûpa adâgi yîvarige sarvaru saha
 nâvu kshêmadallidêve nimma kshêmakke âgâgye barasi kaluhisuva-

7. du taruvâya aramane-samîpadalli hosadâgi nirmâṇa-mâ-

disiruva dêvâ'ayadalli yî-samvatsarada Phâlguņa śu 9 divasa
 śrî Krishņa-dêvara pratishtheyâguvaddarinda yî sam-Phâlguṇa śu 5

10. divasa nîvu Maisûrige bandu śêruvante mâdisuvudu ba târî-

11. kha 28ne mâhe Pebaravari san 1829 ne isavi khatta Aramane Su-

12. barâya munashi hajûru

Sri Krishna (in Kannada characters).

Note.

This is an original nirup of Krishnarajavodeyar III, King of Mysore. Above the nirup is found a seal bearing the words meaning Châmarajavader's son Krishnarajavader. It seems to have been issued as an invitation letter to a pandit, Komandur Chinnayya Srinivasachar to attend the consecration ceremony of setting up the God Krinasvami in the newly erected temple of Krishnasvami near the Palace at Mysore. The grant is dated both in the English and Indian systems, the date being given as 28th February 1825 A. D. and Saturday 9th lunar day of the dark half of Magha in the year Sarvadhari. The writer of the sannad is named Aramane Subbaraya, Hajûr munshi. The Sannad ends with the signature of the King, Srîkrishna in Kannada characters. The record is of some importance as it shows the date of the construction of Krishnasvami temple near the palace at Mysore.

105.

Någamangala Taluk.

At Nagamangala in the Hobli of Nagamangala, on a broken stone lying near the steps of the Government Middle School building.

Size $4'-6''\times 1'-6''$.

Modern Kannada language and characters.

šrîyavara pâda

2. svasti śrî jayâbhyudaya Saliva-

hana śaka ba 1767 sa nda vartamâna Viśvâva su sam Kârtika śu 10 llu
 Hayavasa gôtra sûtti-

rada Chikannaiyya Jakan naiyyanavara santati kam magara âda Chinnaiyya Vem-

10. gatapatziyya Timmappaiyya-11. navara makkalu mommakkalu sa-

12. dari adê hesarinavaru Srîyava-13. rrige samarpakavâ mâdidantâ

14. śêvârtta gôpura muntâda vi15. mânagaļu jîrņôdd hâravâgi
16. muntâgi vutsavaru prabhâva-

17. legaļu bâgilavādagaļu chinna-be-18. lļi âbharaņagaļu bêre sāmānu

svayârjita sêvârta

Note.

The stone containing this inscription is broken into three parts. It is said that the opponents of the grant mentioned in the record denied the claim and broke the stone into pieces. The inscription records that the smiths Chinnaiya Venkaṭapataiya, Timmappaiya, his son and grandson of the same name who are the decendants of Chikkaṇṇaiya Jakkaṇṇaiya of Hayavasa-gôtra, blacksmiths of the village, made the following service to some temple:—They restored the ruined gôpura, etc., set up doorway, provided the god with processional image, prabhâvali, silver and gold jewels and other necessary articles. The record is dated 10th lunar day of the bright half of Kârtika in the year Viśvâvasu, 1767 of Śâlivâhana era. The date corresponds to 9th November of A.D. 1845 but it is not verifiable.

106.

At the village Tibbanahalli, in the Hobli of Dêvalâpura, on a stone lying in a manure pit. Size $8'-0''\times 2'-6''$.

Kannada language and characters.

1. svasti śrî-vijayada Śalivaha-

2. na-shaka-varuśa 1446 Târana-samvatsa-

rada Mārgaśira-ba 10 Bu śrîman mahâmaṇḍalêśvara pûrva-paśchima-da-

kshina-chatus-samudradhipati vîra-śrî-

Krishnarâyaru Vidyânagaradalu

- prithvi-rājyam gaintta yiralu na-mma Chennapaṭaṇada Yirapadêvarige náü amritapadige Nâgamangalakke saluva Dêvalâpura-10.
- 11. da sthânada Tibanahalliyannu pratinamadhêyayada Krishnarâya-sa-12.
- mudrada vî grâmakke saluva 13. 14. chatu-sîmeya vôlagada ga-
- 15. de bedalu tôta tudike a-
- ne achukatu nidhi nikshê-16.

šrî Virûpāksba. 17. pa

(Cn a side of this Inscription.)

Yalabarigeya Malapa Anna Nanjanu udara.

This inscription records the gift of the village Tibbanahalli renamed Krishnarayasamudra in Devalapura-sthala belonging to Nagamangala with all rights for the food offerings of God Vîrapadêvaru of Chennapatna by King Krishnarâya of Vijayanagar. The record is dated Wednesday 10th lunar day of the dark half of Mârgaśira in the year Târaṇa, 1446 of Sâlivâbana era corresponding to Wednesday, 20th December of A. D. 1524. A name Malapanna Nanja of Yalabarige occurs on a side of the inscription stone and probably denotes the writer of the grant.

107.

At the same village (Tibbanaballi); on the 1st viragal near the Îśvara temple.

Size 4'-0"×2'-9".

Kannada language and characters.

- svasti śriman mahagaja sankha pratapa Hoyisala-Chakravartti Vîraballaludêvaru vâridhi-
- mêreyâgi mêdiniya Dôrasamudrada nelevîdinalu sukha-
- sankathâ-vinôdadim prithvi-râjyam gaiyyuttam ire Ananda-samvatsarada
- sudha saptami Sukravâradandu Bematûra-Nârasingam samagra-balam berasi 4.
- 5. dandetti bandu Hebbidiramadeya Tibbanahalliya turuvam muttidali Dadiga-6. nakereya Manalavâdiya Bûpakâlaritaleyara kula-tilaka Harahagauda âta-
- na tamma Gabaragauda âtana magam su-putra Gaudeyam kâdi halara kondu vîramam
- meredu turuva mo_u chi sura-lôka-prâptan âda.

This records the death of a warrior named Harahagauda, an ornament of the Bûpakâlaritaleyara-kula (?) family, a resident of Manalavâdi in Dadiganakere along with his younger brother Gaharagauda and his son Gaudeya in the defence of cattle of the village Tibbanahalli in Hebbidiramade during a raid by Nârasinga of Bematûr with his whole army in the reign of Vîraballâladeva of the Hoysala dynasty in his capital Dôrasamudra. The record is dated Friday the 7th lunar day of the bright balf of Āshâdha in the year Ānanda. The phrase śriman-mahāgaja-sankha pratāpa occurring at the beginning of the inscription is probably a mistake for śriman mahárájádhirája nissankapratápa which occurs among the titles of the Hoysala kings. The date is not verifiable. Bematûr or Bematûr-kallu is found in inscriptions as an old name for the town of Chitalding.

At the same place, on a second viragal. Size $4'-0''\times 2'-9''$.

Kannada language and characters.

svasti śrîman mahâmandalêśvara Dvârâvatî-nu-1.

- 2. ravarêśvara Hôsala Vishņu Vîra Ballâladêvaru prithvi-
- 3. râjyam geyvalu Ānanda-samvatsarada Āśādha 4. sudha 7 Sukravāra Dadiganakereya Mamname-
- 5. deya bhûmi Kudiki Mâleyara-kula-tilaka Harahagauda
- 6. âtana magam Sankaragauda âtana maga Râmeyam Hebbidarama
 - deya Tibanaballiyali Bisugûravaru turuva hididode kâdi turuvam magulchi tânum sura-lôka-prâptan âda.

Note.

This records the death of Harahagauda, an ornament of Kudiki Maleyara-kula of Mannamedeya-bhûmi in Dadiganakere along with his son Sankaragauda and his grandson Rameya while recovering the cattle of Tibbanahalli in Hebbidiramade from the people of Bisugur in the reign of Hoysala Vîraballala, the lord of the excellent city of Dvaravati. The date of this inscription is the same as that of the previous record :-Friday the 7th lunar day of the bright half of Ashadha in the year Ananda.

109.

To the north of the village (Tibbanalialli), on a stone set up in the land of Kempa-Size 3'-4"×1'-0".

Size
$$3'-4''\times 1'-0''$$
.

Kannada language and characters.

- svasti śri mahanaya-
- kâchâryya Bayalahu-
- 4.
- 6
- 7,
- li Kadirenayakana
 makkalu Kapininayakaru Pujari
 Lakumana makkalige kotta nettaru-kodageya sîma-sambamdhi sasanavu
 idake akshêpisidaya atana maganagi 8.
- 9.
- 10.
- 11.
- 12. huttuvanu.

Note.

This inscription records the grant of a nettarukodage (a grant of land made to the relations of a person slain in battle) for the sons of Pûjâri Lakuma by the illustrious chief Kapininayaka, son of Bayalahuli Kadirenayaka, possessed of the title mahanâyakâchârya. The grant ends with the imprecation that he who objects to the grant will be born as the son of the grantor. This is an unusual curse.

110.

At the village Ankanahalli, in the same Hobli of Dêvalapur, on a stone set up near Size 4'-0"×2'-0". the temple of Mari.

Modern Kannada language and characters.

- Salivahana saka varushangalu sanda va-
- 2. rtamâna 1685
- śri śri Svabbanu-na-

- 4. ma-samvatsarada Kârtika bha 10
- 5. Ilu ll ålida mahâ-
- 6. svāmi yavara budhinirupakavipra-
- 7. kârakke Tirumalagiri maga Tim-
- 8. manige Hosakôte-jagala-
- dali mrutavåda bagge raktå-ko-
- 10. dagi

Note.

This inscription records a raktakodage (same as nettarukodage) to Timma, son of Tirumalagiri, for his death in the battle of Hosakôte. The date of the grant is stated to be the 10th lunar day of the dark half of Kârtika in the year Svabhânu, 1685 of Sâlivâhana era corresponding to 30th November of A. D. 1763. Evidently the grant is made by Krishnarâja-vadeyar II King of Mysore.

111.

At the village Kudugubāļu in the same Hobli of Dêvalāpura, on a stone set up to the west of Rāmēśvara temple.

Size $6'-0''\times 1'-9''$.

Kannada language and characters.

- 1. śrî Râma
- 2. 1562 Vikrama samvatsarada
- 3. Āsādha suda 5 ralu Srîrangarâyamahâ-
- da Suragiya Dêvappanâyakaravara Kudagabâla Râmalingadêvara amritapadi
- 6. dhamma-såsanada kramav ent endade
- 7. namma nayakatanakke saluva Dêvalapura-gra-
- 8. makke sîmâ-sanımandha-
- 9. di gramaga
- 10. . . kâdârambha nîrârambha ane achchu-
- 11. kattu manedere adudere
- 12. î grâma dêvarige sarvamânya-
- 13. vågi . . . da å Râmanâtha-dêvarige Dêvappa-
- 14. Nâyakaru mâdida binnaha yî dharmavani
- 16. . . . dharmaya âvanân orbanu . . .
- 17. . . . Gangeya tadiyali kavileya konda maha-papa
- 18. konda pâpake
- 19. hôharu tamma tande tâya konda pâpakke
- 20. hôharu.

Note.

This records the gift of the village Dêvalâpura for the service of God Râmalingadêvaru in Kudugubâlu by Dêvappanâyaka of Suragi during the reign of Śrîrangarâya, king of Vijayanagar. The grant is dated 5th lunar day of the bright half of Āshâdha in the year Vikrama, 1562 of Sâlivahana era corresponding to 13th June of A. D. 1640. The usual imprecations are found at the close of the record.

1112.

To the north of the village Madake Hosûr in the Hobli of Honagere, on the 1st vîragal in the land called Elukallina-hola.

- 1. svasti śri Kadavi Tapasiya Rahagauda Mullevurali (?)
- 2. kādi sattam.

Note.

This records the death of Rahagauda of the village Kadavi Tapasi while fighting at Mullevûr (?).

113.

On a 2nd viragal at the same place.

- svasti śrî Nirggunda-gâvunda Tapasiya pô-2. ril ibhade kādi sattode âtange kalla niri-
- 3. sida māngaļa (ma) bā sri

Note.

This stone is erected in memory of the death of Nirggundagavunda in fighting with elephants at the battle of Tapasi.

114.

On a 3rd vîragal at the same place.

1. svasti Kadavi Tapasiya Mādapa kādi sattam.

Note.

This records the death in battle of a warrior named Madapa of the village Kadavi Tapasi.

115.

Tirumakûdlu-Narasipur Taluk.

At the village Aladûr in the Hobli of T .- Narasipur, on a stone lying below a banyan tree on the way to Dhanayakanapura.

Kannada language and characters.

- 1. svasti śrî Bahudhânya-saṃvatsarada Jyêshṭha ba 5 Bu2. dalu svasti śrîmad akhilâṇḍa-kôṭi-brahmâṇḍa3. nâyaka dêvatâ-sârvabhauma śrîmad Guñjâ
 4. Narasimhasvâmiyavara pâdârâdhaka
 5. Singimayyana magaṃ Dêpayyaṃ
 6. śrîyavara pâdada paḍitara dîpârâ7. dhanegendu koṭṭa hola khaṃ ½ î8. dharmavan ârādarû keḍisidoḍe Vâraṇâ9. siyali gôva konda pâpakki livaru
 10. mangala mabâ śrî śrî śrî.

- 10. mangala mahâ śrî śrî śrî.

Note.

This records the gift of dry land with the sowing capacity of half a khanduga by Dêpayya, son of Singimayya, for the service of offering daily food and light to God Gunjânarasimhasvâmi. The record is dated Wednesday the 5th lunar day of the dark half of Jyêshtha in the year Bahudhânya. The date is not verifiable. The grant ends with the usual imprecatory sentence.

ENT

TUMKUR DISTRICT.

o tweeter of the second

Kora tagere Sub-Taluk.

116.

Copy of a grant of Ranabaichegaudarayya, chief of Holavanhalli, dated, Saka 1667 in the possession of Jîbi Vâsudêvâchârya in the village Holavanhalli in the Hobli of Holavanhalli.

namas tunga-śiraś-chumbi chandra-châmara-châravē
 trailôkya-nagarârambha-mûla-stambhâya Śambhavê ll

3. Harêr lîlâ-varâhasya damshtrâ-dandas sa pâtu vah l hêmâdri-

4. kalaśa vatra dhâtrî chhatra-śriyam dadhau ll

5. svasti śrî vijayâbhyudaya Sâlivâhana-śaka-varushaga-

6. lu 1667 nê Krôdhana-nâma-saṃvatsarada Phalguṇa suddha 15

Sômavâradallû śrîmad-râjâdhirája-râja-paramêśvara śrî
 vîra-pratâpa śri vîra-śrî-Râmadêvamahárâyaraiyya-

9. navaru Vidyanagaradallû ratna-simhasanarûdharagi pritbvî-

10. samrajyam gaiyyuttiralu śrimatu chaturtha-gotra-

11. pavitrarâda Raṇa-Baichê-gauḍaray yanavara pautrarâda Mu-

12. mmadi Rana-Bairê-gaudaravaru Kâsyapa-gôtrarâ-

13. da Aśvalayana-sûtrarada Rukśakhadhyayarada Siravatû-

14. ra Venkatêbhattara pautrarâda Narasimha-bhattara putrarâda Sêshâchâryarige

baresikotta bhû-svâstyada-dânapatra-kramaventendare
 namma âluvike Holavanhalli-sîmege salluva Sômpurada

namma âļuvike Hoļavanhaļļi-sīmege salluva Sompurada
 grāmadallu Kempadâsana hola kha ¼. Dodda-gaudana hola kha ¼.

18. ubhaya hola kha ½. hattu kolaga kere-kelage vaddina bhûmi-19. yallu kham ½ hattu kolaga ubhayam hola-gadde sahâ bîjavari 20. kha 1½ khandaga bhûmiyannu yî sômôparaga-punyakâladallû

20. kha 1½ khandaga bhūmiyannu yi somoparaga-punyakaladat
 21. namma pitri-pitâmaha-prapitâmaharige sâlôkya sâmîpya

22. sâyujya sârûpya padavî âgabêkendu sahiranyô-

23. daka-dâna-dhârâ-pûrvakavâgi dhâre-yeradu koţţevâda kâra-24. na chaturtha-gôtra-pavitrarâda Raṇa-Baichêgauḍarayyanavara

25. pautrarâda Raņabairêgaudara putrarâda Raņabaichê-

26. gaudarayyanavaru Kâśyapa-gôtrarâda Aśva27. lâyanasûtrarada Rukśâkhâdhyâyigalâda Sirava28. ttûru Venkaṭabaṭṭara pautrarâda Narasimhabhaṭṭara

Back.—
29. putrarâda Seshâchâryarige ramma Koraţagere śrîyava30. rige prîtiyâgi yî kola-gaddeyannu dhâreyanneradukoţţe31. vâddarinda-chaturtha gôtrarâda Raṇabaichêgauḍarayya32. navara paucrarâda Raṇabairegauḍarayyanavara putrarâda

33. Holavanahalli Ranabaichegaudarayyanayaru Kâsyapagôtra-

34. râda Āśvalâyanasûtrarâda Rukśâkhâdhyâyigaļāda

35. Siravattûra Venkatabbattara pautrarâda Narasimhabhattara

36. putrarâda Sêshâchâyrarige tri-vâchakadalliyû êkântab-

37. karanayuktarâgiyû hola-gaddege Vâmanamudre38. śilâsthâpana-mâdisi dhâreyan-eradu koṭṭu idhevâgi
39. nîvu nimma putra-pautra-pâramparyadallû â-chandrâ-

rkavâgi anubhaviśikkondu sukhadallirabahudendu
 baraśi kotta bhû-svâsthyada dâna-patrâ dâna-pâla-

42. nayôr madhyê dânâchhrêyônupâlanam l dânât svarga43. m avâpnôti pâlanâd achyutam padam ll sva-dattâ44. dviguṇam puṇyam para-dattânupâlanam l para-dattâ-

44. dviguṇam puṇyam para-dattānupālanam l para-da 45. pahārēṇa sva-dattam nishphalam bhavēţ l êkaiva

46. bhaginî lôkê sarvêshûm êva bhûbhujâm l na bhô-

47. jya na kara-grahya vipra-datta vasundhara ll

Note.

This grant begins with the usual invocations to Sambhu and Varâha. It records the gift of some land in the village Sômpura in Holavanahalli-sîme by Raṇabaichegauḍarayya, son of Raṇabairegauḍa and grandson of Raṇabaichegauḍarayya of Chaturtha-gôtra, ruler of Holavanahalli to Sêśhâchârya, son of Narasimhabhaṭṭa, grandson of Siravattûr Venkaṭabhaṭṭa of Kâśyapa-gôtra and Āśvalâyana-sûtra and Rik-śâkha. The grant is said to be made during the reign of the Vijayanagar King Râmadêvamahârâya (with titles) and is dated Monday the 15th lunar day of the bright half of Phâlguṇa in the year Krôdhana, Saka year 1667, on the occasion of a lunar eclipse.

According to Svami Kamu Pillai's tables the date of the grant corresponds to Monday, 24th February of A. D. 1746 on which date a lunar eclipse occurred. Long before the above date the Vijayanagar empire had completely disappeared and no king of the name of Râmadêvarâya was ruling over the kingdom on the date. The mention of Râmadêvarâya as the king of Vijayanagar at the date of the grant is however an anachronism.

117.

Copy of a grant of the reign of Ranabaichegauda, chief of Holavanhalli, dated saka 1660 in the possession of Subbanna, shanbhog of the same village Holavanahalli.

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê trailôkya-nagarâram-

2. mûla-stambhâya Sambhavê || Harêr lîlâvarâhasya damshṭrâ-daṇḍas sa pâtu nah hê-

3. mâdri-kalaśa yatra dhâtrî chhatra-śriyam dadhau ||

4. svasti śrî vijayabhyudaya Salivahana-śaka varushangaļu

5. 1660 ne Kâļāyukti-nāma-samvatsarada Srāvaņa

6. bahula 30 Šukravāradallu śrīmad rājādhirāja rājparamēśvara śrī vīrapratāpa śrī Vīra-Rāma-Dēva-Rāya

. maharayaraiyyanavaru Vidyanagaradallu ratna-simhasanarudharagi prithvî-

sâmrâjyam gayyutt-iralu śrîma-

12.

17.

 tu chaturtha-gôtra-pavitrarâda Raņa-baichê-gaudarayyanavara pautrarâda Mummadi Raņabairêgaudarai yyanavara putrarâda Holavanahalli Raņabaichêgaudarayyanavara âluvike-

yallu śrî Madhya-śâstra-

10. vyákhyátrigaláda Átréyagótraráda Ásvaláyana-sútraráda Ruk-sákhádhyáyigaláda Srímu-

11. shnada Anantacharyaravara pautrarada Venuru Venkatanarasimhacharyaravara putrarada Anan-

tagiri Aśvatthanârâyanâchâryaravaru śrî Madhva-śâstra-vyâkhyâṭrigaļâda Ātrêya-gôtra-

13. râda Āpastamba sûtrarâda Yajuś-śâkhâdhyâyigalada Avañchî Timmanâchâryaravara

14. pautraráda Râmâchâryaravara putraráda Venkatanarasimhâchâryaru saha ubhayatraru

15. Bhāradvāja gôtrarāda Āśvalāyana-sûtrarāda Ruk-śākhādhyāyigaļāda Sadāśivayyanavara

16. pautrarâda Yôgappana putrarâda Holavanahalli-sthalada śânubhôga Lakshmîpatayyage baraśikoṭṭa bhû-svâ-

styada dâna-patra kramav ênandare namına agrabâra Akkamâmbudhi-gramadalli hola kham ‡ gadde kham ‡ kham 10

18. bhûmiyannu yî sûryôparâga-puṇyakâladallu sa-hiraṇyôdaka-dâna-dhârâpûrvakavâgi dhârin ere-

19. du śrî-Venkataramana-prîtiyâgi tri-karanayuktavâgi tri-purushôddêsyavâgi tri-vâchakadalliyû êkân-

20. tahkarana yuktarâgi kottevâda kârana nimma putra-pautra-pâramparyadalliyû â-chandrârka-sthâyigalâgi a-

21. nubhavisikkondu sukhadali ihaduendu baraśikotta bhû-svâsthyadadânapatra 22. dâna-pâlanayôr madhyê dânâ-chhrêyônupâlanam || dânât svargam avâpnôti pâlanâd achyutam padam ||

23. sva dattā-dviguņam puņyam para-dattānupālanē | para-dattāpahārēna sva-dattam nish-phalam bhavētu ||

25

Note.

This record is a copy of a grant of the reign of the same chief Ranabaichêgauda of Holavanhalli as the previous number and begins with the acknowledgment of the supremacy of the same Vijayanagar king Râmadêva. It is dated Friday the 30th lunar day of the month of Śrâvana in the year Kâlayukti, Saka 1660 corresponding to Friday 4th August of A. D. 1738, a day of Solar eclipse, as mentioned in the record and The grant records the gift of some dry and wet lands in the agrathe date is correct. hâra village, Akkamambudhi by two Brahmans of the Madhva sect, Anatagiri Aśvatthanârâya nâchârya, son of Vênûru Venkațanarasimhâchârya, grandson of Anantâchârya of Srîmush na and of Atreya-gôtra Aśval iyana-sûtra and Rik-śâkha and Venkatanarasimhacharya, son of Ramacharya, grandson of Avanchi Timmanacharya of Atreyagôtra, Āpastamba-sûtra and Yajuś-sâkhâ to Lakshmîpataiya, shanbhog of the village Holavanahalli, son of Yôgappa and grandson of Sadâsivayya of Bhâradvaja-gôtra, Āśvalâyana-sûtra and Rik-ŝâkhâ. It ends with the usual imprecations. Except the anachronism involved in the mention of Ramadevaraya, there is nothing incredible in the grant.

118.

Copy of a grant of Ranabaich egauda, Chief of Holavanahalli dated Saka 1660 in the possession of the same Subbanna, Shanbhog of the village Holavanahalli.

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê trailôkya-nagarârambha-mûla-stambhâya

Sambhavê l Harêr lîlâ-varâhasya damsh-trâ-dandah sa pâtu vah l hêmâdrikalaśa yatra dbatri

3. chhatra-śriyam dadhau

9.

11.

14.

16.

18.

svasti śri vijayabhyudaya Śalivahana-saka varushangalu 1660 ne Kalayuktinâma-samvatsarada Srâvana ba 30 Sukravâradallu

śrîmad râjâdbirâja râjaparamêśvara śrî vîrapratâpa śrî vîra śrî Râma Dêva-5.

râya-mahârâyaraiyanavaru Vidyânagaradallu ratna-

simhâsanarûdharâgi prithvî-sâmmrajyam gaiyuttiralu śrîmatu chaturtha-gôtra-pavitrarâda Raṇabaichégavudaraiyanavara pautrarâda

Mummadi Ranabhairêgavudaraiyanavara putrarâda Holavanahalli Ranabaichegavudaravaru Bharadvaja-gôtrarada Aśvalayana-sûtra-

râda Rik-śâkhâdhy ây igalâda Sadâśi vai vanavara pavutrarâda Yôgappanavara putrarada Holavanahalli-sthaladalliruva Lakshumipataiyage barasikotta bhû-dânada dâ-

na-patrada kramav ent endare namma áluvikege saluva Holavanahalli-sîmeya

Jayamangalî-tîradallu Kapparagondanahalli gramake saluva bhû-

mi Dugênahalli-grâmake saluva bhûmi Sakuna-Timmanahalli-grâmake saluva 10. bhûmi sahâ nirdêśa-mâḍi nûtanavâgi Akkamâmbudhi-

gramavannu kațisida nimitya Duggenahalli gramake saluva bhûmiyalli ninige

hola kha 1 hattu-kolaga-bhûmiyannu śilâ-sthâpane

mádiśi sûryôparága-pumnya-kâladallû sa-hiramnyôdaka-dâna-dbârâ-pûrvaka-12. vågi dhåren eredu kottidêvådakårana 13.

śrîmatu chaturtha-gôtra-pavitrarâda Raṇabaichêgavudaraiyanavara pavutrarâda Mummadi Ranabhairêgavudaraiyanavara putrarâda

Hoļavanahaļļi Raņahaichēgavudaravaru Bhâradvāja-gôtrarāda Āśvalāyana-

sûtrarâda Rikśâkhâdhyâyigalâda Sadâśivaiya-navara pavutrarâda Yôgappanavara putrarâda Holavanahalli śyânabhôga 15. Lakshumîpataiyage yi hattu kolaga bolavannu namma Korața-

gereyavarige prîtiyâgi dhâreyan-eredu koţţevâddarinda śrîmatu chaturtha-

gôtra -pavitrarâda Ranabaichêgavudaraiyyanavara

pavutrarada Mummadi Ranabhairegavudaraiyanavara putrarada Holavana-17. halli Raņabaichegavudaraiyanavaru Bharadvaja-gotrarada Ā-

śvalâyana-sûtrarâda Rik-śâkhâdhyâyigalâda Sadâśivaiyanavara pavutrarâda

Yôgappanavara putrarâda Holavanahalli-sthalada śâ-

nubhaga Lakshumîpataiyage nammma piţri-pitamaha-prapitamaharige salôk-19. ya sâmîpya sârûpya sâyujya padavi âgabêkendu tri-pu-

20. rushôddêsyavâgi tri-karna-yuktavâgi tri-vachanadalliyû yêkântahkarana-yuktavågi vî hattu kolaga holavannu dhâren eredu kottevâgi nîvu nimma putra-pavutra-pâramparyadaliyu âchandrârkasthâyigalâgi anubhavisikondu sukhadalli yihudu

vendu barasikotta bhû-svâsthyada dâna-patra

dâna-pâlanayôr madhyê dânâ-chchhrêyônupâlanam I dânât svargam avâpnôti 23.

bhavêt | mad-vamsajah para-mabîpati-vamsaja va yêbhû-25.

mipās satatam ujjvala dharma-chittāh mad-dharmam-êva paripālanam āchar-26. antu tat-pâdukâ-dvaa [maha m] śirasâ vahâmi | śrî-

Lakshmîramana (in Kannada characters.)

Note.

This record also like the previous number relates to the reign of the chief Ranabaichêgauda of Holavanhalli under the suzerainty of the Vijayanagar king Râmadêvamahârâya. Its date is the same as that of the previous number namely Friday the 30th lunar day of the month Srâvana of the year Kâlayukti, Saka 1660 corresponding to Friday, 4th August of A. D. 1738. It states that on the above date, the illustrious Holavanahalli Ranabaichêgauda, son of Mummadi Ranabhairêgauda, and grandson of Ranabaichegauda of Chaturtha gôtra made a gift of a plot of land with the sowing capacity of half a khanduga at the village Duggenhalli to Lakshumipataiya, shanubhog of Holavanhalli, son of Yôgappa, and grandson of Sadâśivaiya of Bhâradvâja-gôtra, Aśvalâyana-sûtra and Rik-Sâkha for having fixed the boundaries between the villages Kapparagondanahalli on the banks of the river Jayamangali in Holavanahalli-sime and the villages Dugenahalli and Sakunatimmanahalli and for having newly built the village Akkamambudhi. The gift of land is stated to have been made with pouring of water, as a perpetual hereditary grant out of devotion to God at Koratagere and for the spiritual merit of his ancestors.

The record ends with the usual imprecatory stanzas the last of which may be

translated as follows:-

May all kings, whether they be descendants of mine or born of other sovereigns whose minds are engaged on pure dharma maintain my grants. I carry the sandals, of such kings on my head.

At the end of the grant there is the signature Lakshmîramana. This grant, too

is not free from anachronism.

119.

A copper plate grant in the possession of Yajaman Karibasavayya in the same village Holavanahalli. One plate: - Kannada characters and language.

Front .-

- Krôdhana-samvachharada Mârgasira su I 1.
- Sômavâra śrîmatu Kôyârada
- mahanada prabhu Taraûra Chen-
- napagaudara Hosa-ûra nâda pra-
- bhu Sannagaudaru Bûdaliya Ch-5.
- udiradi Udokûra Aubha-
- laredi Hosakereya Tipâradi 7.
- Eleûra Dharanisetiyara makkalu Vî-8.
- rasettiyaru Bâdala Ādisetiya-9.

Back .-

- ru volagâda sâlu-mûleya samasta halaru hadinentu jyâtiya ru koṭṭa tâmra-sâsana â nâḍa prabhu Vinâyaka-10. 11.
- 12.
- dêvarali vaja-bhasaņigeyan ikki E-13.
- ley ûra Pôchasettivara Chaluvâ-14.
- di Malisetige kotta têja Panugon-15.
- deyavolage namma nadûdêśada se-16.
- titanavanû kottevâgi nâû â-17.
- tage kotta manya atana . . .

(The record ends here.)

Note.

This inscription records the grant of the office of the Chief Merchant (nadu-desada sețitana) of the district of Penugonda to Chaluvâdi Maliseți, son of Eleyûr Pôchisețți, by Taravûra Chennapagauda, the chief of the nâd of Koyara, Sannagauda, chief of the nad of Hosavur and several others including merchants and people of eighteen castes. The donors including the chief of the nad are stated to have assembled in the presence of god Vinayaka and with vajra-baisanige (Vajra-Vyajanika, a kind of fan of honour) while making the grant. The exact meaning of the word vajra-baisanige is not clear. Probably it means a fan, the word baisanige being a tadbhava form of vyajanika. The same word is found in Belur 75 and Honnali 8. The use of the fan in the temple while holding a meeting seems to impart some solemnity to the proceedings of the meeting. The record is dated Monday the 1st hunar day of the bright half of Mârgaśira in the year Krodhana. The date cannot be verified.

120.

Copy of a copper-plate grant in the possession of the same Yajamana Karibasavayya in the same village Holavanaballi.

1. Siddhârti-samvatsarada Bhâdrapada suda 5 lu Sôma-

 vâra pûrva-paśchima-uttara-dakshina chatu-samu drâdhipati śrīman-mahârâjâdhirâja-râja paramêśvara śri vîrapratâpa Hariharamahâ-

râyaru namma kumârarige

pradhânaru heggade gaudaseţţigaļu

7. parivāra ivaroļagāda salamū-

parivâra ivarolagâda salamûleya samasta halarige nâyakarige sunkada adhikârigalige nirûpa-Yaliyûra Viśvanâthaśeţṭiya (ma) kkaļu Nâgaśetti Kâmiśeţṭigalu namma
chitake biridâgi bandarâgi nâvu manniśi namma karuṇadindalû koṭṭa śāsanada kramaventendere-avarige pâlaki kaļasada bilisattige grāma gaddāṇa uṇtini bettavigi biriyariga ga l chikka-

sada bilisattige grāma gaddāņa uņ-tāgi kottevāgi hiriyarige ga 1 chikkam 14. 15. rige . . lige Dêvara-vartanadalû am-16.

ga I sante I kkam ½ ubhaya 17.

ga bêhârigala hêrugalige komba 18. kattale ubhaya ga-padaga 100 kke 3 hatti manya 19. ga 1 kke menasina bhara 100 kke ga 8 adake-

hêru 100-ga 2 tuppâ yennege hêru 100-ga-3 uppma-hêru 100 kke ga-2 21. vellu hê 100 kkega-2 vidalada he 100 kke 23.

ga-2 davasada héru 100 kke ga-1 24.

chatu-ssamudrada olagâda dêśakke prithvî-śe-25. ttigalu áva désakke bandareyu mudrana 26.

vilyeya udagare padi bidara 1-27. prakâra koţţu â dêśakke kartarâda-28.

yaru â sattiya yâmya are yetti koduyadu 29. avaru tavu maduvanta behara ane kudu-re yêttu emme hasuvu têhu bhandi ma-30. 31.

nikkya muttu pavala pachehe pushparaga vajra 32. nîla gômêdhika vaidûrya navaratna muntâ-33. gi chini-mahâ chitrâvali nêtrâvali gajavâli

hamsávali simhávali súdrávali 35.

34.

pushpāvaļi suvarņāvaļi simhaņāra dēša-36. dali bidiyanga bainaga tôdi yallêrû sala 37.

padavatta paváli yemba dêvángavastrangalu 38. muntâda sarba gandha kastûri karpûra 39.

badû javaji kunkuma-kêsari adakele 40. hêru meņašina-bhāra eļļu hēru uppina-41. hêru halliya vêla yenne tuppa hêru 42. vidaļada hēru davasada hēru muntāda 43.

44. samasta-bêhârakke chandra-sûryarullannaka

avara makkala makkala talandaradallu namma 45.

ukshara ubhaya mârgadallû hejjunkamâgiyê bharana 46.

tala sunkada nâvakaru sammataragi 47.

48. adakke anêka manya avaru a vûralli okkaliddarû

49. âya kha 1 kke gade kha 11 kolagada hola 50. kodaśi mane angadi manyavagi agrahara

Note.

This purports to be a nirup or order issued in the name of Harihara-maharâya, king of Vijayanagar, to his sons, ministers, the chief gaudas and settis, merchants, navakas and other officers recording the grant of certain honours such as the palankin with finials, white umbrella and also the right to collect certain tolls on merchandise to Nâgasețți and Kâmisețți, sons of Viśvanâthasețți of Yeleyûr. Some wet and dry lands in their village were given to them and they were also exempted from house and shop taxes. The grant is dated Monday 5th lunor day of the bright half of Bhâdrapada in the year Siddhârthi. The Saka year is not given.

121.

At the village Akkâjahalli in the same Hobli of Holavanahalli, on a stone lying to the left side of the road leading to the village Tondebhavi.

Size
$$3'-0'' \times 3'-0''$$
.

Kannada language and characters.

1. Srîmuka samvatsarada Mârggasira suddha

2. 15 Sômavâradalu Koneya-

3. hâlina Yalabka Malleyanâyakana ma-

ga Abbeyanâyaka mâdisida dî pamâleya-kamba Dêvanandiya . . .
 Bemôjana kelasa

Note.

This records the setting up of lamp pillar by Abbeyanâyaka son of Yalahaka Malleyanâyaka of Koneyahâlu. The lamp post is stated to have been made by one Bemôja of Dêvanandi. The record is dated Monday the 15th lunar day of the bright half of Mârgaśira in the year Śrîmukha. The date cannot be verified.

122.

At the same village (Akkâjahalli), on a fragmentary stone lying by the side of a ruined building.

Size $3'-0''\times 1'-6''$.

Kannada language and characters.

. . Salivahana-saka-varsham

râja-paramêśvara śrî vîrapratâpa
 śrî-pâda-padmârâdhakarâda
 châvadige saluva Vittinâda
 śrîmatu Kôradarâyarige

. . . svâmigaļu sarvamānyavāgi

huttuvaliya muțisi nimma kaiyinda mâduvudu 7.

8. salu koda mara . . grama sarva

Note.

This inscription is fragmentary and seems to record a request made by a guru whose name is lost in the inscription to the illustrious Kôrada Râyaru to effect improvements on the guru's manya village by making use of the income derived from the village. The date is worn out. 26

Tumkur Taluk.

123.

On a broken stone lying in a grove of Honge trees at the village Hebbûr in the Hobali of Hebbûr.

Size $3'-3''\times 2'-9''$.

Kannada language and characters.

1. śubham astu

2. Kâduvetți Odeyar

- 3. varisa . . Nachiya Hegga-
- 4. ya gaudarige heggade-5. tanada nayakatanavanu 6. kottu adake kotta bhûmi
 - 7. aigula idake tappidor

8. papakk ilivaru.

Note.

This inscription records the grant of the office of heggadenayaka and the gift of a plot of land of the sowing capacity of 5 kolagas to Heggayagauda of Nachi by Kaduvetti Odey ar. The record ends with the usual imprecation.

124.

On a fragmentary stone lying behind the tank at the village Brahmasamudra in the Hobali of Kôra.

Size 2'-6"×1'-6".

Kannada language and characters.

- 1. svasti Vîra Bommarasar
- 2. Bâvûran âluvalli
- 3. Kiriya Kâman turuviņ-
- 4. dinol kadu sattam kalla
- . . . Dôman nayyam śrî

Note.

This records the death of a warrior Kiriya Kâman in a fight for protection of cattle during the reign of Vîra Bommarasar at Bâvur and the setting up of a vîragal in his memory by Dômannaiya.

125.

On fragmentary stones lying in the waste land to the south of the tank at the village called Agrâbara in the same Hobali.

Old Kannada language and characters.

svasti Saka-nripa-kâlâtîta-samvatsara

śatangal entu nûra elpatta [êlaneya] (Râ) kshasa-sam-

2. vatsaram pravartise . . . Sôvagâvuṇḍa 3. . . dêvarâ soḍaraggam nivêdyakkam

Note.

This inscription records the gift of some rice-fields in the village Managasamudra for the service of offering food and lamps to some god (whose name is lost in the inscription) by Sôvagâvuṇḍa. The inscription is dated in the Saka year 87 (7) Râksbasa. The word elu meaning 7 seems to have disappeared in the grant after the word entu-nura elpatta in line 1. Saka year 877 corresponds to A. D. 955 which coincides with Rakshasa. The date is not verifiable. Several letters have become effaced in the inscription.

149. Archæological Museum.

Eleven silver coins of Moghul Kings and two hundred and twelve miscellaneous copper coins together with an old copper plate illustrative of the tools of smithy craft have been acquired and added to the Archaeological Museum. All the coins are under examination. Eight new picture frames have been added to the Museum for exhibiting some more photographs and some of the best drawings of monuments and of places of historic interest in the State have been prepared and kept in the Museum. A catalogue of the Photographs available for sale in the office has been prepared and made ready for the Press. An illustrated catalogue of the coins exhibited in the Museum Cabinet is under preparation.

A complete set of the photographs exhibited in the Museum was forwarded to the British Empire Exhibition held at Wembley in the year 1924. It is gratifying to note that a Certificate of Honour with a medal is awarded to this Department in recognition of participation in the Exhibition.

150. Office work.

1. The monograph on Halebid Temples is still under preparation by Rao Bahadur R. Narasimhachar. A Monograph on the Panchalingeswara temple at Govindanahalli has been prepared and submitted to Government for approval. A scheme for the publication of a comprehensive monograph on Hoysala Architecture has been drawn up and submitted to Government for sanction.

2. Fair progress has been made in the printing of the transliteration of the inscriptions of the Supplement to the Mysore District Volumes of the Epigraphia Carnatica. The printing of the transliteration of the inscriptions of the Hassan sup-

plement was completed.

3. Forty-six pages of the General Index to the volumes of the Epigraphia

Carnatica were printed during the year.

4. Forty-four publications of the department and twelve photographs of views of temples, etc., have been sold in the Office during the year and a sum of Rs. 172-8-0 has been realised by the sale and remitted to the Treasury.

5. A list of the photographs and drawings prepared during the year is appended

to the Report (Appendix B.)

6. The Office staff have discharged their duties with diligence and zeal.

- 15:. Before concluding the Report it seems desirable to briefly refer to the opinions received from Oriental Scholars on the interpretation of the Greek Farce published in this report. Dr. Eugen Hultzsch, the retired Ephigraphist of Madras, is of opinion that the present interpretation of the whole Farce goes to confirm him in his view that the unknown language in the play is Kannada and that it is sure to interest scholars both in India and Europe. Mr. B. L. Rice, the pioneer of Mysore Archaeology, whose knowledge of Kannada language and literature and its cognate dialects is indisputable has written a number of letters stating that the conclusions arrived at in the Report regarding the location of the spot and the language of the play "are justified." He has besides made some valuable suggestions regarding the meaning of some words, both Greek and Kannada, and about the heroine's character. Some of the suggestions have been adopted consistently with sense of the play made out. The king's speech is so interpreted as to cast no slur on the character of Charition who, thanks for the prevailing religious sentiments of the times, had as a vestal vergin a safe asylum in the temple of the (moon?) goddess on the bank of the river.
- 152. Dr. L. D. Barnett has, however, expressed his doubts about the identity of the language with Kannada. The reasons for his doubts are, as stated by him in his article on the alleged Kanarese speeches in the Oxyrhynchus Papyri published in the Journal of Egyptian Archeology, Vol. XII, Parts I and II, April 1926 as follows:—
- I. The identified words should have no features of mediæval or modern language.

II. The interpretation must make good sense and be natural and unforced.

III. The interpreter shall not unduly alter the text.

Dr. Barnett has applied these criteria against the attempt of Dr. Hultzsch at identifying the unknown language of the play with Kannada by tracing some words to that language.

153. The only interpretation that is common to both Dr. Hultzsch and myself is that of the word Bradis. Like myself Dr. Hultzsch has identified this word wit

Kan. berådisu meaning 'make them play separately.' Against this Dr. Barnett says "This is wrong. Adisu is 2nd person singular, causal imperative of the root adu, play, act, and thus means' do thou put into play, set into activity, or the like.' Ber' is properly a substantive meaning separation or difference. Whether berådisu could signify 'make (us) play separately' seems to me rather doubtful: the natural meaning, I think, would be 'put into play a change or difference.' But even admitting the former interpretation is possible, we must recognize that the resultant sense is very far from Greek, and is also non-sense, for if the actors are to play, they cannot play separately but must play together." Dr. Hultzsch is not at all wrong. Berådisu is a compound of bere + adisu with 'e' after 'r' elided in Sandhi. Bere is an adverb meaning separately, and it is not the word ber, a substantive meaning separation or difference, as supposed by Dr. Barnett. Bere + adisu—berådisu, means 'cause us or them to play separately.' As the play consists in casting a die (pakte—pagade) marked with even and odd numbers in order to win the stake on seeing its fall with odd number (besa) on the upper surface, the actors had to play separately, i.e., severally, but not together, as imagined by Dr. Barnett. Hence it is not far from the explanation in Greek; nor is it non-sense.

same explanation that can be given for the change of the word 'tannay mastha'ado!' into 'tamnri' by a Marati scribe will hold good. It is nothing but the ignorance of the foreigner to correctly pronounce the word and understand its formation and meaning. Serangapatam for Srîrangapactana and Chitaldrug for Chitradurga are other living examples of the same type. This explains the objections raised against the identification in the light of the Doctor's last two criteria. The objection made in the light of the first criterion is however strong. According to this, the identification of 'Zabede' with 'habbede' seems to be wrong, in as much as 'n' in the place of 'p' in ole Kannada is unusual. It is nowever possible that the Greek might have pronounced 'p' and 'r' also as 'z,' as for example 'izpara' for 'irpara;' for this is not philological change, but a change due to inability to pronounce the sound. Even admitting that such changes are unwarranted we may hit upon other appropriate words with which it may be equated. It is therefore unreasonable to regard the entire interpretation as wrong simply because the identification does not satisfy the first criterion in the case of a word or two. It is hoped that in the light of the present explanation, Dr. Barnett will reconsider my interpretation and see whether it is not justifiable rather than ingenious, as he was pleased to term it.

155. Again the remarks made by Dr. L. D. Barnett that the passages in question may be gibberish do not seem to be justifiable. If they were gibberish, it would not have been possible for others to repeat them. Besides the repetition of some words by other actors in the farce, the passage panavam, etc., is repeated by all the king's followers.

156. The observations made by the distinguished Savant of the Mysore University are all based upon the interpretation I supplied to him of the Kannada words in the Farce. He did not want the note to be published. But considering the value of his criticisms, I published it without his consent and on my own responsibility. In a subsequent note, he writes:—

Ransom money for the lady, and dice-throwing by the Indian Chiefs for sharing in the ransom, are, in view of the text, both not very probable. And a ransom would be superfluous in the actual plot. What is more likely is that the chiefs of the hunting party were sharing or apportioning the game (or their food) after the hunt. The Greek text does not necessarily mean drawing of lots, far less, dice-throwing; and the word Kottôs, if it is Kannada, might mean roast meat, and the Chiefs, crying 'Kottos' might be pointing to the roasted animal. In that case, the buffoon's imprecation "may you be kicked by Kottos" though nothing unsual in the idiom, would be specially apposite. But all this is very uncertain. What is morally certain is that the Indians were feasting and drinking, and the interpretation of the text might profitably be sought in that direction. The buffoon's remark, "none of your disgusting ways! stop!" probably refers to an attempt of an Indian Chief to grab the wine with his greasy fingers (they would be eating with their fingers). It may be added that the language of the text may be Proto-Kannada or Proto-Dravidian.

157. To sum up, the following are the results of archæological researches made during the year under report.

(1) Sanctity of person of women living a religious life, irrespective of race and nationality, on the Malabar Coast, as testified in a Greek Farce with Kannada passages

contained in the Oxyrhynchus Papyri of the second century, A. D.

(2) The custom of distributing the shares of ransom and other joint acquisitions by casting the dice marked with odd and even numbers, any odd number being taken as a symbol of victory, in the 2nd century, A. D.

(3) The scarcity of wine and other intoxicating beverages on the west Coast of

the Karnatic Territory in the early centuries of the Christian Era.

(4) Sea trade between Alexandria and the West Coast of India.

(5) Reference in Sanskrit works to the travels of Fa Hien in India, A. D. 401 to 410.

(6) The date of Kâtantra Vyâkarana (A. D. 300-400).(7) The Era and the date of Amsuvarman of Nepâl, A. D. 518-519. (8) The rational views of Tiruvenkatacharyasvan in and his disciples on Caste system (A.D. 1530 to 1600).

MYSORE,

September 1926.

R. SHAMASASTRI,

Director of Archl., Researches in Mysore.

APPENDIX A.

STATEMENT SHOWING THE AMOUNTS SPENT DURING THE YEAR 1925-26 FOR THE REPAIRS AND MAINTENANCE OF ANCIENT MONDMENTS IN THE SECTION AND

2000

	Remarks	Work not yet		(a) Information not furnished,			- 11 - 11 - 27 - 29 - 24 - 27 - 27
	Amount spent	. Bs. a. p. 16 0 0 25 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	45 13 0	(E)	0.00	20 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	-
	Amount	R4, 4, 15, 10, 0, 0, 0, 0, 0, 0, 0, 0, 0, 0, 0, 0, 0	45 13 0 4 0 0	8,581 0 0 10 0 0 10 0 0	00	1,108 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	0000
ONUMENTS IN THE STATE.	Nature, of repairs	Ordinary repairs Putting up a fence Repairs to Verandah Improvement ta Temple	Cobour and white washing and sundry repairs.	Urgent ropairs Construction of Vassantamantapa Annual maintenance Do Repairs to Railing	ee evendah, floo	Repairs to Gopuram Bepairs to Masjid Annuel maintenance Repairs to Temple Annuel maintenance General remine of	Bopairs to temple Urgent rapairs to compound wall Examining cracks and chunam plastering
MAINTENANCE OF ANCIENT MONUMENTS IN THE STATE.	Name of Institution	Birth place of Tipn Saltan Budiketa Hill Mokbarn Sripatiavara Temple Tipu Sultan's Palace on Nandi	Sri Svetha Varahaswamy Temple. Sri Lakehmi Narayanaswamy Temple.	Mahajingesvaraswami Temple Srikanteswaraswami Temple Obelisk Monument De Havilland's Arch Spot where Tipu's body was	found, Inmaris Dungson Gumbaz	Tangalathaswani tempe Jumma Masjid Webb's Monment Narayanaswani Temple Kesava Temple	Kirti Narayana Temple Adi Madhayasayani Temple Malleavaraswami Temple Venkataramanaswami Temple
	Place	Devanladii Bridikota Kolar Secti	Mysore Do	Lingambudi Najangud Saringapatam Do	Во	Do	Do Nagamangala Maddagiri Midigeshi
	Taluk	Devanhalji Bowringpet Kolar Do Chiekballapur	My	Do Nanjangud Seringa patam. Do Bo	Do on	£-4	Do Nagamangala. Maddagiri Do
	District	Bangalore Kolar Do Do	Музого	3 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4	00 6	300000	Do Do Do
1	Serial No.	- 22 02 4 PD	9 2-	2 C C C C	21 2	20 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2	2882

APPENDIX A-contd.

Remarks	Work in progress	ρΩ	(b) Up to end of March 1926.	Work in progress	Do	Do		A CONTRACTOR	Work in progress	penditure up to date is Rs. 1270. Up to the end of	March 1926.
Amount spent	Rs. a. p. 486 0 0 66 0 0	513 0 0 104 8 0 94 8 0	0 0 971 (9)	3,389 11 0	.00	215 0 0	3 o c	100 0 0	25 0 0 451 0 0	208 3 0	0 0 96
Amount	Re. a. p. 950 0 0 163 0 0	1,437 0 0 105 0 0 95 0 0	662 0 0	3,900 0 0 3,900 0 0	000	250 0 0 807 0 0	52 0 0.	236 3	2,110 0 0	541 0 0	95 0 0
Nature of repairs	Repairs Repairs to Gate, setting displaced	Repairs to main temple Salary of watehnan Repairs to wall and putting up a	Repairs to compound wall	Pay of watchman Repairs to Temple Salary of watchman	Repairs to walls, reof ote.,	Repairs to walls Repairs to car wheels	the easter	door. Providing a pipe railing around the	Repairs Bepairs	Construction of a room	Repairs
Name of Institution	Narasimhaswami Temple	Lakshmidevi Temple Isvara Temple Do	Kesaya Temple	Channakesaya Temple Do Hovsalesvara Temple	Kadamanan Tamula		Siva Temple Lakshinikantaswami Temple	Monument of Lakshmikanta	Actional Siddesvaraswami Temple	Kaiasesvara Temple	Sri Ardharameavara Templo
Place	Vighnasante, Koravangala,	Doddagaddyalli Arsiken Do	Harnaballi	Belur Do	86	N		Do	Marle	Kalasa	Kelsi
Tstuk	Tiptur Hassan	Do Do		Do Do	000	- 2		Do	Chikungalur. Tarikere	Mudigero	Sagar
District	Tumkur	Do Do	 00	::: påå		300	Kadur	ou	. :	Do	Shimoga
Serial No.	25.58	2882	280	- 62 53 - 62 53	38	888	38 68	40	43	55	44

APPENDIX A-concld.

Remarks	(c) Information not furnished. Work is said to be almost complete.	
Amount spent	Rs. e. p.	30 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
Amount	Re. 6, P.	30 0 0 84 0 0 723 0 0 182 0 0
Nature of repairs	Repairs to Temple	Marking the site and repairs Pay of watchman Repairs Pay of watchman Repairs
Name of Institution	Bamesvaradevaru Temple	Sivappa Naik's Palace in the Fort. Marking the site and repairs Rot. Chana Parsvanatha Basti Repairs Repairs Rancesvara Temple Repairs
Place	Keladi	Nagar Kavaledurga, Heggere Jatungi Haribar
Taluk	Shimoga	Do Tirthahalli Kavaledurga, Fort taldrug, Holalkero Hoggere Ghanna Do Haribar Haribar Haribar Haribar
Senal District	Shimoga Shimoga	Do Do Do Do
Serial No.	\$	3 2 4 4 5 6

APPENDIX B.

(1) LIST OF PHOTOGRAPHS TAKEN DURING 1925-26.

No.	Size	Description	Village	District
1	12×10	Lakshminarayana Temple, Figure of Narayana	Brahmasamudra	Kadur
2	12×10	Do Lintel on Sukhanasi door way.	do	do
3	10×8	Do North-West view	do	do
4	12×10	Someswara Temple, Surya figure	Kabali	do
5	10×8	Do North-east view	do	do
6	81×61	Do South view	do	do
7	10×8	Siddesvara Temple, South-west view	Devanur	do
8	84×64	Do South east view	do	do
9	64×42	Somesvara Temple, Linga in the Garbhagriha	Sompura	do
10	61×41	Do South view	do	do
11	12×10	Kesava Temple, Ceiling in Navaranga	Honnavara	Hassan
12	I2×10	Do do	do	do
13	10×8	Do Figure of Kesava	do	do
14	10×8	Do Doorway of Garbhagriha	do	do
15	81×61	Do South view	do	do
16	12×10	Allalanatha Temple, Figure of Allalanatha	Kondajji	do
17	10×8	Channakesava Temple, Figure of Channa- kesava.	Hirekadalur	do
18	10×8	Do East view	do	do
19	61×42	Do South West view	do	do
20	61×44	Do North-West view	do	do
21	61×44	Do Figure of Kesava	Ambuga	do
22	61×42	Do South-West view	do	do
23	81×61	Do Figure of Kesava	Kansika	do
24	61×41	Do North-West view	do	do
25	64×44	Do Figure of Kesava	Mosale	do
26	61×41	Kalleswara Temple, South-West view	Kannagala	do
27	6½×4½	Darbar Hall of Sivappa Naik: Front view	Nagar	Shimog
28	64×44	View of the pond	Ananthapur	do
29	64×42	Do	do	do

N.B,-Storeoscopic Views of these were also taken during the year.

(2) LIST OF DRAWINGS PREPARED DURING 1925-26.

- 1. Archaeological map ; Still under completion.
- 2. Key Map of Govindanhalli Village.
- ?. Plan of Sadasiva Temple et Nuggihalli.
- 4. Someswara Temple at Kabali.
- 5. Kesava Temple at Hirikadalur.
- 6. Plan and elevation of Temple at Periyapatna.
- 7. Design for the Gopuram at Devarsgudipalli, Bagepalli Taluk.

Mysore,
September 1926.

R. Shamasastri,
Director of Archl. Researches in Mysore.



APPENDIX C. INSCRIPTIONS IN KANNADA CHARACTERS.

ದೆಂಗಳೂರು ಡಿಸ್ಟ್ರಿಕ್ಕಿನ ಶಾನನಗಳು. ಆನೆಕಲ್ ತಾಲ್ಲೋಕು.

ಆನೆಕಲಿ ತಾಲ್ಲೋಕ್ ಕಸಬಾ ಜೋಬ೪ ಕಾಡುಜ್ಜ ನಬಳ್ಳ ಗ್ರಾಮದ ಬ೪ ಕೋಟ ಹೊಂದಲ್ಲಿ ಒಂಡೆದು ಮೇಲೆ.

ಪ್ರವನಣ. 4'-0'x3'-6"

ಿ ನತ್ತರುಕೊಡಿಗೆ ಆಕಿಸಿಕೊಟ್ಟರು 1 ಕ್ರೀವ್ರತ್ಯಚಿಕರಾಡುತ್ತ ಿ ಮಿಡಕ್ಕಿಎಪರ ಬಲಗ್ನೆ ಿ ಜ್ಯೇ ೌಡರವರು ಗ್ರಾಪ. 1 ಜೆ ತಗೈದುವನ ಯಾಜರಿ ತಿ ಕರಿಸತ್ತಅವ_{ಗಿ}ವಗೆ : ತಲಹಸಿ' ಿಗೆ ಆದೆದವಾಗಿರವಾಗೆ ' ವಜಕ್ಕ ನಹಗು ಹುನ್ನ ತ್ರಿಪ್ರಗೌತಗೆ

ಅದೇ ಕಸಬಾ ಹೋಟ್ ಅಂಡುವಾಡಿ ಗ್ರಾಮದ ಮರಿದುಮ್ಮ ಕ ದೇವಾಲದುದ ಜಗರಿದು ಮೇಲೆ.

z, can -3'-0'×2'-0"

' ಸೃಸ್ತಿ ಕ್ರೀಜಹಾಧ್ಯವಹುಕಕರ ೨ ರ.ಷ . . . ಕೀಲಕಸಂದಕ್ಷತದ ಆ ತಿ ಪ್ರತಿ ಖ ಸ ಲು ರಾಮನಭ್ರಿಗೆಯಿ ತಾ • ತಲಪಡಿಗುಡಿದುಕೆಲಸ . .

ಿ... ಶ೨೩೮ ಇದಳ ಳೊಟ್ಟ 6 . . . ಗವ್ವ | ಮೂಲಸ್ಕಾಪರೀಶಕ್ಕ 1 二生 1 20 日日 日日 1 1 1

7 Jakin

ಆದೇ ಇಂಡ್ಲ ವಾಡ ಗ್ರಾಮಕ್ಕ ಭೂರ್ವ ತೊಟಟಡು ಇನಾವ ತೀ ಗದ್ದೆ ಹುಲ್ಲಿ. E, dan-3'-0" × 1'-0"

1 ವಿಳಂಭಿ ಸಂ ತಿ ವತ್ಯರವ

1 ಪ್ರೇಜ ಒ ಒ ಲು 5 ತ್ರವೆ ಬೌತ 4 ಯುಂಡ ಡಿ 6 ಜು ಗಂಗನಿಗೆ

ಹಾಸನದ ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಆಲೂರು ಸಬ್ ತಾಲ್ಲೋಕು.

ಆಲೂರು ಸಬ್ ತಾಲ್ಸ್ಗೇಕ್ ಪಾಳ್ಳದ ಹೋಬಳ ಶಾಳ್ಳದಲ್ಲಿ ಜನಾರ್ದನ ದೇವೆಸ್ಥಾನದ ನವರಾಗದ ಕಂಬದ್ದು ಬರೆದಿರುವುದು.

- 1 ಪಾರ್ಥಿವ ಸಂಪತ್ನತದ ಕಾರ್ತ್ಹಿಕ ಸು ೧೨ ಖು ಆತ್ರೇಯಗೋತ್ರ
- ಿ ದಹೆಗ್ಗಪ್ಪಗಳವಿತ್ದು ಯಗಳ ಮಕ್ಕಳು ಮಜ್ಞರಸರು ಪಾಳಯದ
- ತಿ ಕ್ರೀಜನಾರ್ದ್ಧನ ದೇವರಿಗೆ ಸವರ್ಟ್ಫಿಗಿದ ಚಿಂನದ ತೊಡಹದರವಳಕಂ
- ಕಿ ಖಕ್ಕೆ ಮಂಗಳಮಹಾಕ್ರೀ 🏿 ಕ್ರೀಕಾಂತಾಯ ಜನಾರ್ದನಾಯ ಸಮ
- ್ ದಾದಾತ್ರೆ(ಯುಗೋತ್ರೋಧ್ಯವಸ್ತ್ರೀತೇ ವಾರ್ಥವನತ್ಪರೇಗುಣನಿಧಿವರ್ಸ್ನಲ್ಲ
- 6 ಪ್ರವು: ತ್ರೀಕ್ಯರಃ ಕುದ್ದೇಕಾರ್ತಿಕರಹ (ಗೇ) ಹಂದಿನೇಹೆಗ್ಗ ಪ್ರವಿಕ್ಕಾ
- 7 ದುಜೋರ್ಧ್ಪಾನೋತ್ಪಾಟಿತರೈತ್ಯಜನ್ಗರವಳಕ್ರೀಬಾಂಚಹಂಸ್ಯಂ
- 8 स्टाप्ट म हैं। हैं। हैं। हैं। हैं। हैं। हैं।

ಅರ್ಕಲ್ ಗೂಡು ತಾಲ್ಲೋಕು.

5

ಅರ್ಕರೆಗೂಡಿನಲ್ಲಿರುವ ಕೆಸವತ್ತೂರ ಕ್ಯಾನುಭಾಗರು ಕೋಣನೂರು ಪುಟ್ಟಕಾಮೆಯ್ಯನವರ ಬಳ ಇದ್ದ ತಾಮ್ರ ಶಾಸನ.

2' Zert 7½"×11"

ಕೇಕವ (ಕನ್ನ ಪರಲ್ಲಿ)

(ದೇವನಾಗರಾಹ್ಷರದಲ್ಲಿ ಬರೆದಿರುವುದು)

([ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)

- 1 ಕುಥಮಸ್ತು। ನಮಃಸ್ತಾಂಗ ಕಿರಕ್ಟುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ। ತ್ರೈಲೋಕ್ಟ್ರನ
- थ ಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಕಂಭವೇ । ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದೌಷ್ಟ್ರಾದಂಡಃ
- ತೆ ಸಹಾತುವಃ | ಹೇವಾದ್ರಿಕಿಖರಾಯಸ್ಥ್ರಧಾತ್ರೀ ಛತ್ರಕ್ರಿಯಂ ದಧ್ | ಕ್ರೀಮತ್ಸುರಾ
- 4 ಸುರಾರಾಧ್ಯಚರಣಾಂಬುರುಹದ್ದಯು । ಸ್ಪನಾಭಿಕಮಲೋತ್ಸಂನ್ನ ವಿಧಾತಾರಂಹ
- ್ ರಿಂಘಜೆ | ಸೋಮವಂಕಸಮುದ್ಭಾತೋ ರಾಜಾಗೋಪಾಲಭೂಪತೀ | ಅತ್ರಿಗೋ
- ಿ ತ್ರೀಯಜಕ್ಕಾಖೀ ಅವಸ್ಥಂಜೋಕ್ತಕರ್ಮರ್ವಾ | ತತ್ತನೊಜಸ್ತು ಧರ್ಮ
- ್ ಜ್ಲ್ಲೋರಾಜಾಗ್ರೀರಂಗಭೂಪತೀ | ಸದಾವೇಲಾಪುರೇವಾಸಂ ಚಕಾರಹ
- ಿ ठमंतू को । वाकाया थालिका भी वाकारी याजा वाकारी
- ಿ ಪ್ರವನಾವುವರ್ಷೇ | ವೇಲಾಪುರೀ ಕೇಕವಸಂನಿಧಾನೇಚಂದ್ರೋಪರಾ 10 ಗೇಮಧುವೂರ್ಣಿಮಾಯಾಂ | ಕ್ರೀರಂಗರಾಯೋವಿಕ್ಕಾಡ.ರುಗ್ನೇರಜ್ಞಾಡು
- 11 ರರ್ಮಣೆ | ಆಕ್ಬಲಾಯನಸೂತ್ರೋಕ್ಡ ಕರ್ಮಿಣೇರೋಕಬಂಧವೇ | ಕಂ

18 ಕರಾಖ್ಯ ಸೈಭಟ್ಟ ಸ್ಪಪ್ರಕ್ರಾಯಸಕುಟುಂಬಿನೇ। ನಾಮ್ನೂ ಕಂಕ

13 ರಸಂಜ್ಞಾ ಮಕಾಕ್ಷ್ಮ ಸಾಯಮಹಾತ್ಮನೇ | ವೇಲಾಪುರಸ್ಯರಾಷ್ಟ್ರ)

14 ಸ್ಥಿರೇಕೀಕರ್ನಾಟಸಂಜ್ಞ ತೇ | ಕಣತೂರಾಹ್ಯಯುಗ್ರಾಮಸಂನಿಧೌ

15 ರತ್ತವಾನ್ಕು ರಾ | ನಾಮ್ಸ್ಗಾ ಭರತವಳ್ಳಿ (ತಿಪ್ಲರೀ ಸರ್ವಸಪ್ಪುದ್ಧಿ

16 ರಾಂ | ಅಗ್ರಹಾರಂ ಸರ್ವವಾನ್ಯಂತಾಂದ್ರುಕಾಸನಪೂರ್ವಕಂ |

17 ಕ್ರೀರಂಗರಾಜತೇಲಬ್ಬ ಾಗ್ರಾಮಂ ಕಂಕರನಾಮತಃ

18 ಸ್ಪಕೀಯುತಿತೃರೂತ್ರಾದಿಸ್ಪರ್ಗಾವಾಪ್ತ್ಯ ರ್ಥಮಾತ್ರನಃ

10 ಸರ್ವಕ್ರೀಯೋಭಿವೃಧ್ಯರ್ಥಂಬ್ರಾಪ್ಡಹೇಭ್ಯೋಮುದ:ದದ್ | ಕೃತಾ

೨೦ ಧೃದುನಕೀನೇಭ್ಯೋದಾದುಜ+ಕೇಭ್ಯ ಏಪಚ । ತ್ರದೋದಕಾಭೀ

⁸¹ ಸ್ಪರ್ಚಿತೇ ಭೃತ ಕೇಶವಶ್ರೀದುತೇಸ್ಥೆಯಂ |

(]ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

ಉ ಏತೇವಾಂನಾವುಗೊಳಿತ್ರಾಣಿವಹ್ಯ ತೆಪ್ಪ ಸುಪೂ

थ द्रिडः। ಸುಬ್ರಪ್ಪಣ್ಯದೇವರಿಗೆ ವೊಂದುವೃತ್ತಿ ೧।

²⁴ ಆಕ್ಬಲಾಯನಸೂತ್ರದಕಾಕ್ಯಪಗೋತ್ರದ

ಟ ಕಂಕರಭಟ್ಟ ರಕುನೂರ ಕಂಕರಭಟ್ಟ ರಗವೃತ್ತಿ ನೊಂ

ಜ ವಾ ೧ | ಆಕ್ಬಲಾಯನಸೂತ್ರದ ವಸಿಷ್ಟ್ರ ಗೋತ್ರದ ಕ್ರಿ: ನಿವಾಸ

27 ಭಟ್ಟರಕುಮಾರದೇವಣಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ಮರ್ಮಂ | ಆಕ್ಬಲಾಯನ

ತಿ ಸೂತ್ರ ಹರಿತಗೋತ್ರದ ಕೃಷ್ಣಾ ಚಾರ್ಯರರುಗ ವೆಂಕಟಾಚಾರ್ಯಗೆ ವೃತ್ತಿ

ಉ ವೊಂದು ೧ | ಅಕ್ಕಲಾಯನಸೂತ್ರ ಭಾರವ್ಯಾಜಗೋತ್ರದ ಹರೀಭಟ್ಟರ

ಉ ರಕುಮಾರ ಕೃಷ್ಣ ಭಟ್ಟರಿಗೆ ಪೃತ್ತಿಗ । ಅಪಸ್ತಂಬಸೂತ್ರದ ಲೋ

81 ಹಿತಕೌಕಿಕಗೋತ್ರದ ತಿರುವುಲಭಟ್ಟರ ಕುವೂರ ವೆಂಕಟಾ

sa ವ್ರಥಟ್ಟರಿಗೆ ವೃತ್ತಿವೊಂದು ೧ | ಆಕ್ಸಲಾಯನಸೂತ್ರಕೌಕಕಗೋ

ಟ ತ್ರದ ಚೆಂನಿಗರಾದು ಭಟ್ಟರ ಮಗ ವೆಂಕಟಾದ್ರಿ ಭಟ್ಟರಿಗೆ ವೃತ್ತಿವೇಂ

ಚ ರು ೧। ಅವಸ್ತಂಥಸೂತ್ರ ಕಾಕ್ಷ್ಯವಗೋತ್ರದ ನಾರಗಿಂಪಭಟ್ಟ

ತು ರಕುನುತಕೃಷ್ಣಘಟ್ಟರಿಗೆ ವೃತ್ತಿ ವೊಂದು ೧ | ಬೋಧಾಯನಸೂತ್ರ

ತ್ ರಜಾವ.ವಜ್ಞಾನತ್ಸಗೋತ್ರದ ಲಿಂಗಾಭಟ್ಟರಕುಮಾರ

ಚ ದಾನಿಕ್ಪೇಕ್ಷರಭಟ್ಟರಗೆ ವೃತ್ತಿವೊಂದು ೧ | ಆಕ್ಸಲಾಯನ

೫ ಸೂತ್ರದಭಾರದ್ಭಾಜಗೊಳಿತ್ರದ ಲಿಂಗಾಭಟ್ಟ ರವುಗ ಸು

39 ಬ್ರಹ್ಮಣ್ಯಥಟ್ಟರಗೆ ವೃತ್ತಿವೊಂದು ೧ |

(Пನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)

40 ಆಕ್ಲಾಯಣಸೂತ್ರದ ಹಂತಸಗೋತ್ರದ ಕಂಕ

41 ರಭಟ್ಟರವುಗ ಸೂರ್ಯನಾರ್ರಯಣಭಟ್ಟರಿಗೆ ವೃ

ಆ ತ್ತಿವೊಂದು ೧ । ಆಪಸ್ತಂಘಸೂತ್ರದ ಭಾರದ್ವಾಜಗೋ गृद

್ ಸುಬ್ಬಾಘಟ್ಟರ ಕುಮಾರ ಕುಕ ನಿಂಗಭಟ್ಟರಿಗೆ ಅ

" ರ್ವವೃತ್ತಿ | ಆಕ್ಬಲಾಯನಸೂತ್ರದ ಭರದ್ಯಾಹಗೋತ್ರದ

45 ನಾರಾಯಣಭಟ್ಟರಕುಮಾರವೇವರಭಟ್ಟರಿಗೆವೃತ್ತಿ ಅರ್ಧ |

6 । ಈ ಗ್ರಾವುಕ್ಕೆ ಚತ್ತು भाರುವಿದ್ರ । ಪೂರ್ವದಿಕ್ಕಿ ನಲ್ಲಿ ಕು

ग ಪ್ರವರ್ಥಿ| ದಕ್ಷಿಣದಿಕ್ಕೆ ನಲ್ಲಿ ನೆಲಕರ | ಪಕ್ಷಿ ಮಾಡಿಕ್ತಿನ

ଓ ಲ್ಲಿ ಹಂತನವುನೆ। ಉತ್ತರದಿಕ್ಕಿ ಸಲ್ಲಿ ಮಾವನೂರ। ಅವರ

್ ವುಧ್ಯರಾವ್ಷ್ಕ್ರದಲ್ಲಿ ಭರತಪಲ್ಲಿ | ಈ ಭೂಮಿಗೆಸಲುವ ಜಲಪಾವಾಣ

ಹ ಭಾನಿಕ್ಷೇಪ | ಅತ್ನೇಹ | ಆಗಾಮಿಸಿದ್ದ ಸಾಧ್ಯಂಗಳಂಬ ಅ

n ಸ್ಟಭೋಗತೇಜಸ್ಪಾನ್ಬೇಂಗಳನು ಅನುಭವಿಸಿರುತ್ರವಾತ್ರವಾರಂ

ಶಾ ಪರ್ಯಂತರವಾಗಿ ದಾನಧರ್ಮವಿಕ್ರದುಹೋಗ್ಭನಪಂತೇ ಆ

88 ಚಂದ್ರಸ್ಥಾಯಿಗಳಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ಇಹರಯಂದು

ಟ ಸಹಿರಣ್ಣೋದಕರುನಧಾರಾವುರ್ವಕವಾಗಿ ವೇಲುಪುರೀ ಟ ಕೇಶವನಸಂನಿಧಿಯಲ್ಲಿ ಕೊಟ್ಟ ಆಗ್ರಹಾರ !__!

% ದಾನಪಾಲನಯೋರ್ಮರ್ಥೈ ದಾನಾಕ್ರೀಯೂನುಪಾಲನಂ | ದಾ

್ ನಾತ್ಸ್ಪರ್ಗವುವಾಭ್ನೋತಿಕಾಲನಾದಚ್ಛುತಂದದಂ | ಸ್ಪ

. ಆ ರತ್ತಾರ್ದಿಗುಣಾಪ್ರಣ್ಣ: ಪರರತ್ತಾನುವಾಲನ್ ಪರರತ್ತಾ

(11ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- ಶ ಪರದತ್ತಾವಹಾರೇಣಸ್ಪ್ರದತ್ತಂ ನಿಷ್ಕಲಂಭವೇ .
- ಉ § | ಸ್ಪದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ್ತವಸುಂಧ
- ध ರಾಂ। ಪಟ್ಟ ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾ ಹೂಂಜಾಹುತೆ ಕ್ರಿ
- ಔ ವಿಚ | ಏಕೈವಥಗಿನೀಲೋ ಕೇಸರ್ವೇ ವಾನೆ ಸವಭೂಭು ಜಾಂ ॥
- 68 ನಭೋಜ್ಭಾನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವಸುಂಧರಾ | ಸ್ಪರತ್ತಾ
- ಆ ಪುತ್ರಿಕಾಧಾತ್ರೀ ಶಿತೃರತ್ತಾಸಕೋದರೀ | ಅನ್ಯೈರ್ವತ್ತಾವೆಹೀ
- ಟ ಮಾತಾದತ್ತಾಂಭೂಮಿಂಪರಿಸ್ಪಜೀತ್ | ಮದ್ವಂಕಜಾಪರವಾಹೀ
- ಱ ಪತಿವಂಕಜಾವಾ ಶಭೂಮಿಸಾಸತತವುುಜ್ನರಧರ್ಮ
- ⁶⁷ ಚಿತ್ತಾಃ । ಮಧ್ಯರ್ಮಮೇದ ಪರಿಸಾಲಿತುಮೂಚರಂತಿ**ತ**ತ್ಪಾ
- ್ ವವರ್ಡ್ಡಯುಗಳಂ ಕಿರಸಾನಮಾಮಿ । ಕ್ರೀಕಂಕಟೇಕ ॥ = ॥
- 🕬 ಅಕ್ಷಲಾಯನಸೂತ್ರ ಕಾಶ್ಚ್ರವಗೋತ್ರದ ಕಂಕರಭಟ್ಟರ ಮ
- 70 ಗನುಕಂಕರೈಯ್ಯ ನವರಿಗೆ ಕಣತೂರಗ್ರಾಮದಲ್ಲಿ ಪ್ರಭುವಾ
- ಗ ಸ್ಥವಾಗಿ ಕೊಟ್ಟಸ್ಪಾಸೆ ್ರಮೊಡನ ಖಂಡುಗರಲ್ಲಿ ಮೂರುವರೆ
- ್ ಖಂತುಗಗದ್ದೆ ಇರಕ್ಕೆ ಸಲುವ ಹೊಲ ಇದನ್ನು ಅನುಭವಿ
- 78 ಸಿಕೊಂಡುಕಣತೂರಿಗೆ ಸಲುವ ಸೀಮೆಗೆ ಹೆಬಾರಿ
- 74 ಕೆಯನ್ನು ಮಾಡಕೊಂಡು ಸುಖದಲ್ಲಿ ಇರುವರು ಯಂ
- ನ ರುಕೊಟ್ಟ ಪ್ರಭುಮಾನ್ಯರಸ್ಥಾಸ್ಥೆ ||ಕುಭವುಸ್ತು | ಕ್ರೀರಾಮ (ಎಂದು ಕನ್ನ ಡದಲ್ಲಿ ರುಜವಿದೆ)

ಬೇಲೂರು ತಾಲ್ಲೋಕು.

ಬೇಲೂರು ತಾಲ್ಲೋಕು ಕಸಬೆಯಲ್ಲಿ ಚೆನ್ನ ಕೇಶವ ದೇವೆಕ್ಕಾನದೊಳಗೆ ಸೋಮನಾಯಕಮ್ಮನವರ ಗುಡಿಯ ಉತ್ತರಗೋಡೆಗೆ ಕಟ್ಟರುವ ಕಲ್ಲು.

- ¹ ತಾರಣಸಂವತ್ಸರದ ರೈಕಾಖ ಸು ೫ ಸೋ ರಂದು ಸಂಭಾಗ್ಯ
- ಿ ಪ್ರರದಪ್ರಸಂನಕೇಕವವೀವರವೃತ್ತಿ ೧೫ ದಂಗಿದ್ದಾ ಹುನಪ್ಪಿಹಾಗಿ
- ಿ ಅವೃತಪಡಿಯಹೊಂನೊಳಗೆಸಿದ್ದಾರುವ ತಪ್ಪತಿದ್ದ ೯ತೆ ಏಲಾ
- 4 ರದೆ ಕ್ರೀಕಾರ್ಯನಡೆಯವೆಕ್ಟ್ ಕಾರಣದಿಂದವೂಮಾದೇವಿಯ
- ್ ರು ಆಮಹಾಜನಾಗಳು ಆ ನಂಬಿಯರು ಹದಿನೆಂಟುನಾಡವೈದ್ದ ವರ ಮುಂದಿಟ್ಟು
- ್ ಈಹದಿನಯ್ದು ವ್ರಿತ್ತಿಯೊಳಗೆದೇವರಿಗೆವ್ರಿಕ್ತ್ತಿ ಎ ವೂಸ್ಥಳವಾಡಿ ವ್ರಿಕ್ತಿ ೧೪ ವಂ
- ಿ ಬ್ರಾಹ್ಯರಿಗೆ ನಾರಸಿಂಗದೇ ಸನರಾಜ್ಯದಲ್ಲಿ ಆವೂಸ್ರಾತ್ತಿಯೋ ಸಾಧಿಯಿ
- 8 ಸಿದ್ದಾಯವ ತೆತ್ತು ಆಧಿ ಕ್ರಯ ದಾನಕ ಸಲವಂತಾಗಿ ಧಾರೆಯುನೆಪರು
- ಿ ಕೊಟ್ಟರು | ಅಂತಪುವಕ್ಕೆ ತಂಪು ಸುಹಸ್ಥದೊಪ (ನಾಗರಹ್ಷರದಲ್ಲಿ) ಕ್ರೀಗೋಟೀನಾಥಾ
- 10 (ಕನ್ನಡಹ್ಷರದಲ್ಲಿ) ಪ್ರಸನ್ನ ಕೇಸವ

ಜೇಲೂರು ಹೋಬಳ ರನ್ನ ಗಟ್ಟ ಗ್ರಾಮದಲ್ಲಿ ಈಕ್ವರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟರುವ ಕಲ್ಲು. ಪ್ರಮಾಣ -3'-6"×2'-0"

- ¹ ನಮಸ್ತುಂಗಗಿರಸ್ತುಂಗಚಂದ್ರಚಾವಾರಚಾರನೇ ತ್ರೈಳೋಕ್ಟ್ ನಗರಾರಂಭಮೂಲಸ್ತ**ು**ಭಾಯ
- ಚಿ ಸಂಭುವೇ 🛮 ಸಿವಾಯ 🛭
- ಿ ಸ್ಪಸ್ತ್ರಿ ಸಮಸ್ತ್ರಧರಾಧಿಸರುಸ್ತ್ರಕವಿನ್ಯಸ್ತ್ರಹಸ್ತ್ರನುದಿತಜಯಕ್ರೀವಿಸ್ತಾರಿಸ್ತ್ರನಹಾರಂಪ್ರಸ್ತ್ರು
- ್ ತೃಂಪುಣ್ಯಮೂರ್ತಿವಿನಯಾವಿತ್ಯ ಮುಳಿಸಿಂವೇಕರಾಭಕಕಂಟಕರಬೇರಂ ಕಿತ್ತು FA ತ್ರಿ Fಕ್ಕಿ
- ೆ ರೋರ್ಬ್ಬುಳದಿಂದೆಯ್ದೆ ನಿವಿಚ್ಚು ಕಭೂತಳ ನಾನೇ ಕಚ್ಛ ತ್ರದಿಗಳಿಗೆ ಮಣ್ಣ ಲಮಂಪೌಳಿಸಿದಪ್ರಜಾಮುದನು 6 ಸತ್ಯುತ್ಸಾಹದಿಂನಾಡಿ ಪೊಯ್ಸಳಲೇವೆ ಗಾನಾಡುಜೀಯಯ್ಯೆ ನಲು ವಾಸವನ
- 7 ಗ್ನುಭಾಸ್ತ ರತನೂಭವನೈ ತಿವಾರ್ಧರಾಜಮೇಘಸಮೂಹದ್ರಭೇಧರನಾಧಿಪವಿರಾಜಿತ
- ⁵ ಗೋಮಿಸೀಕ್ಷರೆಂಬೀಸವುಬದಾದಿಗೀಕ್ಷರಂನೇಕಗುಣಾಗ್ರಣಿಭಾಸ**ಿಗವಾಳ್ತಿ** ಸಹಿಯರ್ಕರು
- ⁹ ಕ್ಷನಗಮುಬೈನೆಗಂಕವುಳಾಸನಾಯುವ ನೆಟ್ಟನೆಕ್ರಿಗೆಗೆ ೯ಚಲ(ಏಂ)
- 10 ದಿಂದೊಟ್ಟರುಗ್ಗವವೈರಭೂಪರಂನೋಡವೊಡಲ್ಗಟ್ಟದಭಾಸಂಪರಿಯಿಂದೊಟ್ಟ
- 11 ಜೆಯಿಂಗೆಲ್ಲವು ನಗ್ಗಸನುರಾಂಗಣದೊಳ್ 🛭 ಚಲದಿಸೆ ಜಿಗಂಗೆ ವುಲದಿ ಅದ್ದಿ ಜಗದರಿಪು
- 12 ಬಲಕ್ಕೆ ಕಾರ್ಟಸ್ಪ್ರಾಂತಂನಂನೆಯೆಪೊಜೆಪಪತಿಗೆ ಸಂನಣವೆಂಜಿಕೆಯಂಗನಹ
- 18 ಸ್ಥ ನಲ್ಲಿ ಮೊನೆಯೊಳಭಾಸ ಸ್ಪಸ್ತಿ ಸಕಸೃಪಕಾಲಾತೀತಸಾವತ್ಸರಸಹಸ್ರಂ
- 14 ತೀವಿಚಾಳಿಕ್ಕವಿಕ್ರವಾಕಾಲ ೧೯ನೆಯ, ಧಾತುಸಂಜತ್ವರದಪೊಕ್ಕಸುದ್ದ ೩ ಬ್ರಿಹವಾರ ಕ್ರೀಮ
- 15 ನ್ಯಹಾವುಣ್ಗಳೇಕ್ವರತ್ರಿಭುವನನ್ನು ಜನಿನಯಾದಿ ತೃಪೊದ್ದು ಅದೇ ಪರುಗೆ ಗಮಣ್ಣ
- 16 ಅಮುಸುವುಲೆಯೇಜುಕೊಂಗುವ ನೇಕಷ್ಟ್ ತ್ರಿ ದಿಂದಾಳುತ್ತ ಮಿರಲುಕ್ರೀಮತುಬಟ್ಟವಿ
- 17 ನಾಸ್ತರಾಳ್ಗಾ ವುಂಸವೊದಲ್ಪಟ್ಟದ ಬಿಜ್ಜ ಗಾವುಂಡಗವೇ ಜಜೆಗಾವುಣ್ಣ ಗಂಪು
- 18 ಟ್ಟದವುಗಂಸುಪುತ್ರಃಕುಲಬೀವಕನೆನಿಸಿನೆಗೆ ಬ್ಬ ಭಾಸಗಾವುಣ್ಣ ಅನ್ತಾತಂ
- 19 ನಾಳ್ಗಾ ಪುಣ್ಣ ತನಗೆಯ್ಯುತ್ತ ವೀಟ್ದ ರಣಕಿಯಕಟ್ಟ ರಊರುವಾಡಿಸಿಬ
- 20 ಟೈಗೆ ಜೆಯಂಕ್ಟ್ರಿಸಿ ಎತಹಿಕಾವನೆಂಬಗೆ ಜ್ಯೆಯಂಮಾಡಿ ಬಾಡೇಸ್ಪರಯೆಂಬದೇವಾ
- ²¹ ಆ ವುನೆತ್ಡಿ ಸಿದೇವಸ್ಸ್ ಕೆಂದುಕೆ ಹೆಯಕೆ ಳಗೆಯುಂದೇವಾಲ್ಯ ರಮುಂದೆಯು ಮಾಗಿ
- ಚಿ ಮೂನೂ ಕುಭತ್ತದಭೂಮಿಹುಬಿಟ್ಟು ಪುತ್ತಂಬಳ್ಳ ಗೆಜ್ಜುಕೆಳಗೆನೂ ಕಭತ್ತ
- ಆ ರಥೂಮಿಡುಹನ್ನ ಸಂಬಿಟ್ಟು ಅನ್ಪ್ರಬಿಟ್ಟರತ್ತಿ ಗಾವನಾನುಂತಪ್ಪಿರನಪ್ಪಡೆವಾ
- ²⁴ ಣರಾಸಿಯಲುಕವಿಲೆಯಕೊಂಡನಗತಿಗೆಸಂದ || ಸ್ಪದತ್ತಂಪರದತ್ತಾಂವಯೋಹರೇತ
- ಚಿ ವಸುಂದೃ ರಃ | ಪಸ್ಟಿರ್ವ್ಫರ್ಕಸಹಕ್ರಾಣಿವಿಸ್ಟ್ ಯಾಂಜಾಯತೇಕ್ರಿಮಿ || ಚೆಗವಕ್ಕೆ ಹೆಸ
- ್ ಸವುಕಲಿಯಾಚಾರಿಗಂಚಂದಿಯಬೆಗಂಪುಟ್ಟರವುಗೆಂಬವ್ನೂ ಚಾರಿಪುಟ್ಟರ
- ष ತುಟುವಳದೆಯೆ ಸುಂಣಹಡದ ಭೂವಿ:।।

* ಸ್ಟರ್ಗ್ನಿಸವಸ್ಥ ಪ್ರಸಸ್ಥಿ ನಹಿತಂ ತ್ರೀದುತುಪ್ರತಾಪಚಿಕ್ರನ * ತ್ರೀ ಸಾರಸ್ಥಿ ಪ್ರಸಸ್ಥಿ ನಹಿತಂ ತ್ರೀದುತುಪ್ರತಾಪಚಿಕ್ರನ * ಪ್ರವಾಗಳು ವಿಕ್ರಮ ಸಂವಕ್ಷನರ ವಾಘಸಂಅ * ಪ್ರವಾಗಳು ವಿಕ್ರಮ ಸಂವಕ್ಷನರ ವಾಘಸಂಅ * ಪ್ರವಾಸಕ್ಕೆ ತೆವರಗಂವಾದಯನಿಹುಗಿರಬೇರಗಲು * ಪ್ರೀಸ್ಟೆ ಸ್ಟಿ ಕಂದವು ಸಂಕಾಳಗಡೊಳು ಚಂದಗಾಮುಂಡ 11 ಆದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರವಾಣ–3′–6″ × 2′—0″ (1ನೆಯ ಪಟ್ಟ) * ಹನ್ನೆ ಯನಾಯಕನರಸನ ಹುರದ ಘಟ್ಟ ಮೊ * ಬೆಸಮ್ರು ಕ್ರೌಮ್ ಪ್ರಮಾರಸ್ಥೆ ಬೆಟ್ಟರ * ಪ್ರವಾಶನವರ್ಷ ಪೇಡ್ರರ ಪೊರ್ದ ಘಟ್ಟ ಮೊ * ಭೆಗೆ ಪಲುಖಂಬರು ಕಳ್ಳರುತಾಗಿದಡೆ ಹೊನ್ನು ತಾನುನು ಸುರಲೋಕ ಸುಂ 11 ಚಿತ್ರವಾತನವಂದು ಮೇ ಕಣಂ ಪರೋಡ್ನವಿನೆಯ ಮಂಪಾಡಿ ವೀರಗಲ್ಲ ನಿಲಿಸಿರ 12 ಚಿತ್ರದೇ ಹೋಬಳ ತೊಳಲು ಗ್ರಾಮದ ವೀರಾಚಾರಿಯ ಕಾಫಿಕೋಟಿದಲ್ಲಿ ಜೆನವಿಗ್ರಹವಿರುವ ಪಾಳುಬಸ್ತಿಯ ಬಳ ಇರುವ ಕಲ್ಲು * ಪ್ರವಾಶನನಯ ಸರಿಸೂತ್ರಗಳನ್ನು ಪ್ರವಾಣ ಪರ್ವಕ್ಷ ಪ್ರವಾಶನನಯ ಸರಿಸೂತ್ರಗಗಟ್ಟು ಕಟ್ಟ ಪ್ರವಾಣ ಪರ್ವಕ್ಷ ಪ್ರವಾಶನನಯ ಸರಿಸೂತ್ರಗಗಟ್ಟು ಕಟ್ಟ ಪ್ರವಾಣ ಪರ್ವಕ್ಷ ಪ್ರವಾಸನನಯ ಸರಿಸೂತ್ರಗಗಟ್ಟು ಕಟ್ಟ ಕ್ರಿಯಾಕ್ಷ ಪ್ರವಾಸನನಯ ಸರಿಸೂತ್ರಗಗಟ್ಟು ಕಟ್ಟ ಕ್ರಿಯಾಕ್ಷ ಪ್ರವಾಸನನಯ ಸರಿಸೂತ್ರಗಗಟ್ಟು ಕಟ್ಟ ಕ್ರಿಯಾಕ್ಷ ಪ್ರವಾಸನನವನ್ನ ಜೇವಾವನೆಯ ಸರಿಸೂತ್ರಗಗಟ್ಟು ಕಟ್ಟ ಕ್ರಿಯಾಕ್ಷ ಪ್ರವಾಸನನವನ್ನ ಜೇವಾವನೆಯ ಸರಿಸೂತ್ರಗಗಟ್ಟು ಕಟ್ಟ ಕ್ರಿಯಾಕ್ಷ ಪ್ರವಾಸನವನ್ನ ಪ್ರವಾಸವನೆಟಿ ಪ್ರವಾಸನನವನೆಗೆ ಪ್ರವಾಸನವನೆಗೆ ಪ್ರವಾಸವನೆಯ ಸರಿಸೂತ್ರಗಗಟ್ಟು ಕಟ್ಟ ಕ್ರಿಯಾಕ್ಷ ಪ್ರವಾಸನವನೆಗೆ ಪ್ರವಾಸವನೆಟಿ ಪ್ರಸಾಸನಂಜಿನನಾಸನಂಬಿನನಾಸನವನೆಗೆ ಪ್ರವಾಸವನೆಯ ಸರಿಸೂತ್ರಗಗಟ್ಟು ಕಟ್ಟ ಕ್ರಿಯಾಕ್ಟ ಪ್ರವಾಸವನೆಯ ಸರಿಸೂತ್ರಗದ ಪ್ರವಾಸವನೆಟಿ ಪ್ರಸಾಸನಂಜಿನನಾಸನಂಜಿನನಾಸನಂಜಿನನಾಸನಂಬಿನನಾಸನಂಟಿನನಾಸನಂಜಿನನಾಸನಂಜಿನನಾಸನಂಬಿನನಾಸನಂಜಿನನಾಸನಂಬಿನವಾಸನಂಪಿನವಾಸನಂಪಿನ ಪ್ರವಾಸವನೆಯ ಸರಿಸೂತ್ರದ ಪ್ರವಾಸವನೆಯ ಪ್ರವಾಸವನೆಯ ಪ್ರವಾಸವನೆಟಿ ಪ್ರವಾಸವನೆಯ ಪ್ರವಾಸವನೆಯ ಪ್ರವಾಸವನೆಯ ಪ್ರವಾಸವನೆಟಿ ಪ್ರವಾಸವನೆಯ ಸರಿಸೂತ್ರಗೆ ಪ್ರವಾಸವನೆಯ ಪ್ರವಾಸವನೆಯ ಪ್ರವಾಸವನೆಗೆ ಪ್ರವಾಸವನೆಯ ಪ್ರವಾಸವನೆಯ ಪ್ರವಾಸವನೆಗೆ ಪ್ರವಾಸವನೆಯ	್ರವರ್ಣ-3'-6"×2'-0" 1 ಸೃಷ್ಟಿತ್ರೀವಿಜಯಾಭ್ಯುವಯಣಲಿನಾವನಕ 8 ಆರಂಭ ಗೀಳ-ನಡೆಯ ಕಾರ್ವರಿಸಂಸ್ಥರವುನ್ನ ನಿರ್ಣಕ್ಷ್ಣಿನ ನೇಗಿದ್ದ ಗ್ರಾಯಪತ್ರವು ನೀರ್ಮೆ ನೇಗಿದ್ದ ಗ್ರಾಯಪತ್ರವು ನೇರಿಸುವ ಗೀಳ-ನಡೆಯ ಕಾರ್ವರಿಸುವುದ್ದ ನೆರುವುದ ನೀರ್ಮೆ ನೇರಿಸುವುದು ನಿರ್ಣಕ್ಷ್ಣಿನ ನೇರಿಸುವುದು ನಿರ್ಣಕ್ಷ್ಣಿನ ನೇರಿಸುವು ನಿರ್ಣಕ್ಷ್ಣಿನ ನೇರಿಸುವುದು ನಿರ್ಣಕ್ಷ್ಣಿನ ನೇರಿಸುವುದು ನಿರ್ಣಕ್ಷ್ಣಿನ ನೇರಿಸುವುದು ನೇರೆಸುವುದು ನೀರೆಸುವುದು ನೇರೆಸುವುದು ನೀರಿಸುವುದು ನೀರೆಸುವುದು ನೇರೆಸುವುದು ನೇರೆಸುವುದು ನೀರಿಸುವುದು ನೀರೆಸುವುದು ನೇರೆಸುವುದು ನೀರೆಸುವುದು ನೇರೆಸುವುದು ನೀರೆಸುವುದು ನೀರೆಸುವುದು ನೇರೆಸುವುದು ನೇರೆಸುವುದು ನೇರೆಸುವುದು ನೇರೆಸುವುದು ನೇರೆಸುವುದು ನೀರೆಸುವುದು ನೇರೆಸುವುದು ನೇರೆಸುವುದು ನೇರೆಸುವುದು ನೀರಿಸುವುದು ನೀರೆಸುವುದು ನೀರಿಸುವುದು ನೀರಿಸುವುದು ನೀರಿಸುವುದು ನೀರಿಸುವುದು ನೀರಿಸುವುದು ನೀರಿಸುವುದು ನೀರಿಸುವುದು ನೀರಿಸುವುದು ನೇರೆಸುವುದು ನೇರೆಸುವುದು ನೀರಿಸುವುದು ನೇರೆಸುವುದು ನೀರಿಸುವುದು ನೀರಿ	8					
್ರವರ್ಣ-3'-6"×3'-0" 1 ಸೃಸ್ತಿ ಕ್ರೀವಿಜಯಾಭ್ಯುವರ್ಯಾಲಿನಂತನಕ ಕರ್ನಾ ಕರ್ನಾ ಸಹರಣ್ಣೋದಕರುವರ್ಧವರ್ಧಕರು ಕರ್ನಾ ಕರ್ನಾ ಕರ್ನಾ ಸಹರಣ್ಣೀದಕರುವರ್ಧವರ್ಧಕರು ಕರ್ನಾ ನಿರ್ಣಾಪ್ತಿ ಸಂಗಟ್ಟಿ ಸ್ಟ್ರಾಯಪಡಿತುತ್ತಿಗೆ ಮುಡುಕುನು ಸಂಪರ್ಕ್ಷಿ ಸಂಗಟ್ಟಿ ಸ್ಟ್ರಾಯಪಡಿತುತ್ತಿಗೆ ಕರ್ನಾ ನಿರ್ಣಾಪ್ತಿ ಸಂಗಟ್ಟಿ ಸ್ಟರ್ಮಿ ಕರ್ನಾ ನಿರ್ಣಾಪ್ತಿ ಸಂಗಟ್ಟಿ ಸ್ಟರ್ಮಿ ಕರ್ನಾ ಸ್ಟ್ರಾಯಪಡಿತುವ ಸಂಪರ್ಧ ಸಂಪರ್ಧ ಸ್ಟ್ರಾಯಪಡಿತುವ ಕರ್ನಾ ಸ್ಟ್ರಾಯಪಡಿತುವ ಸಂಪರ್ಧ ಸ್ಟ್ರಾಯಪಡಿತುವ ಸ್ಟ್ರಿಯಪಡಿತುವ ಸ್ಟ್ರಾಯಪಡಿತುವ ಸ್ಟ್ರಾಯಪಡಿತುವ ಸ್ಟ್ರಾಯಪಡಿತುವ ಸ್ಟ್ರಾಯಪಡಿತುವ ಸ್ಟ್ರಾಯಪಡಿತುವ ಸ್ಟ್ರಾಯಪಡಿತುವ ಸ್ಟ್ರಾಯಪಡಿತುವ ಸ್ಟ್ರಾಯಪಡಿತು ಸ್ಟ್ರಾಯಪಡಿತುವ ಸ್ಟ್ರಾಯಪಡಿತು ಸ್ಟ್ರಾಯಪಡಿತುವ ಸ್ಟ್ರಾಯಪಡಿತುವ ಸ್ಟ್ರಾಯಪಡಿತುವ ಸ್ಟ್ರಾಯಪಡಿತುವ ಸ್ಟ್ರಾಯಪಡಿತುವ ಸ್ಟ್ರಾಯಪಡಿತು ಸ್ಟ್ರಾಯಪಡಿತುವ ಸ್ಟ್ರಾಯಪಡಿನುವ ಸ್ಟ್ರಾಯಪಡಿತುವ ಸ್ಟ್ರಾಯಪಡಿನು	್ರವರ್ಣ-3'-6"×2'-0" 1 ಸೃಷ್ಟಿತ್ರೀವಿಜಯಾಭ್ಯುವಯಣಲಿನಾವನಕ 8 ಆರಂಭ ಗೀಳ-ನಡೆಯ ಕಾರ್ವರಿಸಂಸ್ಥರವುನ್ನ ನಿರ್ಣಕ್ಷ್ಣಿನ ನೇಗಿದ್ದ ಗ್ರಾಯಪತ್ರವು ನೀರ್ಮೆ ನೇಗಿದ್ದ ಗ್ರಾಯಪತ್ರವು ನೇರಿಸುವ ಗೀಳ-ನಡೆಯ ಕಾರ್ವರಿಸುವುದ್ದ ನೆರುವುದ ನೀರ್ಮೆ ನೇರಿಸುವುದು ನಿರ್ಣಕ್ಷ್ಣಿನ ನೇರಿಸುವುದು ನಿರ್ಣಕ್ಷ್ಣಿನ ನೇರಿಸುವು ನಿರ್ಣಕ್ಷ್ಣಿನ ನೇರಿಸುವುದು ನಿರ್ಣಕ್ಷ್ಣಿನ ನೇರಿಸುವುದು ನಿರ್ಣಕ್ಷ್ಣಿನ ನೇರಿಸುವುದು ನೇರೆಸುವುದು ನೀರೆಸುವುದು ನೇರೆಸುವುದು ನೀರಿಸುವುದು ನೀರೆಸುವುದು ನೇರೆಸುವುದು ನೇರೆಸುವುದು ನೀರಿಸುವುದು ನೀರೆಸುವುದು ನೇರೆಸುವುದು ನೀರೆಸುವುದು ನೇರೆಸುವುದು ನೀರೆಸುವುದು ನೀರೆಸುವುದು ನೇರೆಸುವುದು ನೇರೆಸುವುದು ನೇರೆಸುವುದು ನೇರೆಸುವುದು ನೇರೆಸುವುದು ನೀರೆಸುವುದು ನೇರೆಸುವುದು ನೇರೆಸುವುದು ನೇರೆಸುವುದು ನೀರಿಸುವುದು ನೀರೆಸುವುದು ನೀರಿಸುವುದು ನೀರಿಸುವುದು ನೀರಿಸುವುದು ನೀರಿಸುವುದು ನೀರಿಸುವುದು ನೀರಿಸುವುದು ನೀರಿಸುವುದು ನೀರಿಸುವುದು ನೇರೆಸುವುದು ನೇರೆಸುವುದು ನೀರಿಸುವುದು ನೇರೆಸುವುದು ನೀರಿಸುವುದು ನೀರಿ	ಅದೇ ರನ್ನ ಗಟ್ಟ, ಗ್ರಾಮದ ತಿರುಮಲ	ದೇವರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟಕ್ಲಲು.				
ಿ ಸ್ಪರ್ಸ್ಟ್ರಿಸ್ಟ್ರೀವಿಜಯಾಭ್ಯುವರು ಕಾರ್ವಿಕಿಸುವತ್ತರದಲ್ಲಿದ್ದ ಪ್ರಕರ್ಣ ಕೆಟ್ಟ್ರ್ಯಾಗ್ ಕಾರ್ಯ ಕ್ರೀರ್ ಪ್ರಾರ್ಥ ಕೆಟ್ಟ್ರ್ಯಾಗ್ ಕ್ರೀರ್ಥ ಕೆಟ್ಟ್ರ್ಯಾಗ್ ಕ್ರೀರ್ ಪ್ರಾರ್ಥ ಕೆಟ್ಟ್ರ್ಯಾಗ್ ಕ್ರೀರ್ಥ ಕೆಟ್ಟ್ರ್ಯಾಗ್ ಕ್ರೀರ್ಥ ಕ್ರೀರ್ಥ ಕ್ರೀರ್ಥ ಕೆಟ್ಟ್ರ್ಯಾಗ್ ಕ್ರೀರ್ಥ ಕ್ರ	ಿ ಸ್ಟರ್ಸ್ಟ್ ನಿರ್ವಹಿಸುವ ಸಭ್ಯದಯಾಲಿನಾವುಶ ಈ ಹರುವು ೧೬೯೭ ನಿನ್ನಮ ಸುರ್ಬ್ಯವನ್ನು ಕಾರ್ವಶಿಸರಾವ್ಯವರವನ್ನು ಕ್ಷಾರ್ಣನ್ನು ಮಾಡುತ್ತಿದ್ದಾರೆ. ಪಾರ್ವಹಿಸುವ ನಿರ್ವಹಿಸುವ ಸಭ್ಯವಾಗುವ ಸ್ಟರ್ಟ್ನ ಸ್ಟರರ್ಟ್ನ ಸ್ಟರ್ಟ್ನ ಸ್ಟರರ್ಟ್ನ ಸ್ಟರ್ಟ್ನ ಸ್ಟರ್ಟ್ಗೆ ಸ್ಟರ್ಟ್ಟ್ ಸ್ಟರ್ಟ್ನ ಸ್ಟರ್ಟ್ನ ಸ್ಟರ್ಟ್ಟ್ ಸ್ಟರ್ಟ್ನ ಸ್ಟರ್ಟ್ಟ್ ಸ್ಟರ್ಟ್ಟ್ ಸ್ಟರ್ಟ್ಟ್ ಸ್ಟರ್ಟ್ಟ್ ಸ್ಟರ್ಟ್ಟ್ ಸ್ಟರ್ಟ್ಟ್ ಸ್ಟರ್ಟ್ಟ್ ಸ್ಟರ್ಟ್ಟ್ ಸ್ಟ್ರಾಸ್ಟ್ ಸ್ಟರ್ಟ್ಟ್ ಸ್ಟರ್ಟ್ಟ್ ಸ್ಟರ್ಟ್ಟ್ ಸ್ಟ್ರ್ಟ್ಟ್ ಸ್ಟರ್ಟ್ಟ್ ಸ್ಟ್ರ್ಟ್ಟ್ಟ್ ಸ್ಟ್ಟ್ಟ್ಟ್ಟ್ಟ್ಟ್ಟ್ಟ್ಟ್ಟ್ಟ್ಟ್ಟ್ಟ್						
ಿ ಆಶನುವ ರಿಕ್-ದಾನವು ಕಾರ್ವರಿನವನ್ನವರಲ್ಲಿದ್ದ 6 ಗಿಕೆಡುಕ್ಟೆ ನೇರಣಕ್ಕೆ ಗ್ರಾಮವಣಿತುತ್ತಿದ್ದೆ ಮೆಯನುಅನು 1 ರಾಷ್ಟ್ರಾಮಗಳವರಿಗೆ ಕ್ರಿರಂಗಾಯದೇವನಾಯ 9 ಆರೇಷಕ್ಕೆ ಹೋನುಗಳು ಅಲೂರು ಊರಲಾಗಿಲಬಳ ನಟ್ಟಿರುವ ಕಲ್ಲು. ಪ್ರವರ್ಣವಾಗ ಅಲ್ಲೂ 1 ಸ್ಪರ್ಪ್ತಿ ತಗರನಾನ ಆಲೂ 10 ಕಲ್ಲಿನ ಹಿಡಿದ ಕಲ್ಲು. ಪ್ರವರ್ಣವಾಗ ಅಲ್ಲೂ 2 ಕ್ಲೂ ಕಿಲ್ಲೂ 10 ಕ್ಲೂ ಕಿಲ್ಲೂ ಕಟ್ಟಿರುವ ಕಲ್ಲು. ಪ್ರವರ್ಣವಾಗ ಅಲ್ಲೂ 2 ಕ್ಲೂ ಕಿಲ್ಲೂ 10 ಕ್ಲೂ ಕಿಲ್ಲೂ ಕಟ್ಟಿರುವ 1ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರವರ್ಣವಾಗ ಆಲ್ಲೂ 2 ಕ್ಲೂ 10 ಕಿಲ್ಲೂ 2 ಕ್ಲೂ ಕಿಲ್ಲೂ 1 ಕಿಲ್ಲೂ 1 ಕಿಲ್ಲೂ 1 ಕ್ಲೂ ಕಿಲ್ಲೂ 1 ಕಿ	ಿ ಕರ್ರಾಮ ನಿರ್ಗಿಲಾತನಯ ಕರ್ವಾರಕ್ಕಪತ್ರದಲ್ಲಿದ್ದ ನೆ ಪ ಗಂ ಅಂ ಶ್ರೀಮತ್ತಮಾಗುಳುವಾಗಿಲ್ಯಾದ್ದಾರೆಂ ಅರೇಪ್ ಕೈ ಹೋಬಳ ಆಲೂರು ಊರಬಾಗುಲುಳ ನೆಟ್ಟಿರುವ ಕಲ್ಲು. ಶ್ರವಾಣ—1 — 6"×2"—0" ಸ್ಟರ್ಪ್ತಿ ತಗರವಾದ ಆಲೂರು ಊರಬಾಗುಲುಳ ನೆಟ್ಟಿರುವ ಕಲ್ಲು. ಶ್ರವಾಣ—3"—6"×2"—0" ಸ್ಟರ್ಪ್ತಿ ತಗರವಾದ ಆಲೂರು ಇಂರಬಾಗುಲುಳ ನೆಟ್ಟಿರುವ ಕಲ್ಲು. ಶ್ರವಾಣ—3"—6"×2"—0" ಸ್ಟರ್ಪ್ತಿ ತಗರವಾದ ಆಲೂರು ಇಂರಬಾಗುವಾರ ನೆಟ್ಟಿರುವ 1ನೆಯ ವೀರಗ್ರಜ್ಞು. ಪ್ರವಾಣ—3"—6"×2"—0" ಕೆ ತಾರುವಾರನಿಯಾಗುವಾರದ ಕಲ್ಲೇ ಇದ್ದರ ಗುಡಿಯ ಮುಂದೆ ನೆಟ್ಟಿರುವ 1ನೆಯ ವೀರಗ್ರಜ್ಞು. ಪ್ರವಾಣ—3"—6"×2"—0" ಚಿತ್ರವಾರಸ್ಥಿ ಪಡಿತಂತೆ ಕ್ರೀರುತ್ತುಗಾತಾಪಡೆಕ್ರದ ತಿ ತ್ರವಾರವಾದಿಕಾಪಡೆಚರಗನುರಾತಜ್ಞಾಗೆಯ ಖರೆ ತಿ ಹಿಡುಗಳು ವಿಕ್ರಮ ಸಂಪತ್ಯದರ ವಾಘಸುಂಡ ಬಿಡುಗಳು ಪ್ರವಾಣವಾಗಿದೆ ಪರ್ಮವಾರುತ್ತದೆ ಪ್ರವಾಣವಾಗಿದೆ ಪರ್ಮವಾರುತ್ತದೆ ಪ್ರವಾಣವಾಗಿದೆ ಪ್ರವಾಣವಾಗಿದ ಪ್ರವಾಣವಾಗಿದೆ ಪ್ರವಾಗಿದೆ ಪ್ರವಾಣವಾಗಿದೆ ಪ್ರವಾಣವಾಗಿದೆ ಪ್ರವಾಣವಾಗಿದೆ ಪ್ರವಾಣವಾಗಿದೆ ಪ್ರವಾ	· · · · · · · · · · · · · · · · · · ·					
ಪಾರ್ಗಳ ಶ್ರೇದರ್ಶವರ್ಗಳ ವ್ಯಾರ್ಥ ನಿರ್ಣ ಪ್ರೀರ್ಣ ನಿರ್ಣ ಪ್ರಾರ್ಥ ನಿರ್ಣ ಪ್ರಕ್ಷಣ ಪ್ರಾರ್ಥ ನಿರ್ಣ ಪ್ರಕ್ಷಣ ಪ್ರಾರ್ಥ ಪ್ರಕ್ಷಣ ಪ್ರಾರ್ಥ ಪ್ರಾರ್ಥ ಪ್ರಸ್ತಿ ಪ್ರಕ್ಷಣ ಪ್ರಾರ್ಥ ಪ್ರಸ್ತಿ ಪ್							
ಆರೇಹಳ್ಳ ಹೋಟಳ ಆಲೂರು ಊರಬಾಗಿಲಬಳ ನಟ್ಟರುವ ಕಲ್ಲು. ಪ್ರವಾಣ—4'—6"×2'—0" 1 ಸ್ಪಟ್ಟ ತಗರನಾನ ಆಲೂ 2 ರವರ್ಷಗಾರುಜ್ಞಾಂ 3 ಬಿಲ್ಲರು-ಕೌರ್ಜರು ಪರ್ಣ ತ್ರೇರ್ಪನಾತಿ ಪೂರ್ಣ ಪ್ರತ್ಯಾತಿ ಪೂರ್ಣ ಪ್ರವಾಣ ಪ							
ಆರೇಹಳ್ಳ ಹೋಬಳ ಆಲೂರು ಊರಟಾಗಿಲಬಳ ನಟ್ಟರುವ ಕಲ್ಲು. ಪ್ರಶಣ—4'-6''\2'-0'' 1 ಸ್ಪಟ್ಟ ತಗರವಾದ ಆಲೂ 2 ರವಣುಗಾರಮಣ್ಣಂ 3 ಬಿಲ್ಲವಂಕಡಿದೂ ಡಿ 4 ಕಡಿದಕ್ಕು ಕವಿದು 10 ಆದೇ ಹೋಬಳ ಕಂದಾವಾರದ ಕಲ್ಲೇ ಕ್ವರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟರುವೆ 1ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರಶಣಣ—3'-6''\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	ಆರೇಹಳ್ಳ ಹೋಟಳ ಆಲೂರು ಊರಲಾಗಲಬಳ ನಟ್ಟರುವೆ ಕಲ್ಲು. ಶ್ರವಣಾ—1'—6'×2'—0'' ಸ್ಟರ್ನ್ನಿ ತಗರನಾದ ಆಲೂ ತಿ ರಮತನಗಾವುಣ್ಯಂ ತಿ ಬೆಟ್ಟರುಂಕಡಿದ್ದರೂ ಡಿ ಕಡಿದತ್ತು ಕಡಿದು 10 ಆದೇ ಹೋಬಳ ಕಂದಾವಾರದ ಕಲ್ಲೆ ೀಕ್ಷರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟರುವೆ 1ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರಮಣಾ—3'—6''×2'—0'' (1ನೆಯ ಪಟ್ಟ) ಸ್ಟರ್ನ್ನ ಸಮಸ್ಪ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಕ್ರೀಡುತುನ್ರತಾವರ್ತ್ರವ ತಿ ಸ್ವಕಾರಿಸುವರು ಶಿಕ್ಷಮ ಸಹಿತಂ ಕ್ರೀಡುತುನ್ರತಾವರ್ತ್ರವ ತಿ ಪ್ರವಕ್ತಿ ಸಮಸ್ಯವಾಗುಳು ಮಂಡ್ಯರದ ಮಾರ್ಥನಗಳು ಖಂಡ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟರುವೆ 1ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರಮಣಾ—3'—6''×2'—0'' (1ನೆಯ ಪಟ್ಟ) ಕ್ರೀಡ್ನೆ ಸ್ವಿತ್ಯವರ್ಷನಂತಾಳಗಡೊಳು ಚಂಡಗಾವರುಂಡ 11 ಆದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರಮಣಾ—3'—6''×2'—0'' (1ನೆಯ ಪಟ್ಟ) ಸ್ಟರ್ನ್ನ ಕ್ರೀಡುವುತಾಮಣ್ಯ ಳೇಕ್ಕರ ಪ್ರವಕ್ತಿ ಪ್ರವಕ್ತಿ ತಮಗಂಭಾರೆಯನಿಕ್ಕಾಗಿದಬೇರಗಲು ಬ್ರವಾಣ ಸ್ಟರ್ನ್ನ ಪ್ರಮಣಾಮಣ್ಯ ಸಚ್ಚರ ಪ್ರವಕ್ತಿ ಸ್ವಕ್ತಿ ಪ್ರವಕ್ತಿ ಸ್ವಕ್ತಿ ಪ್ರವಕ್ತಿ ಪ್ರವಕ್ತಿ ಪ್ರವಕ್ತಿ ಪ್ರವಕ್ತಿ ಸ್ವಕ್ತಿ ಪ್ರವಕ್ತಿ ಸ್ವಕ್ತಿ ಪ್ರವಕ್ತಿ ಪ್ರವಕ್ತಿ ಸ್ವಕ್ತಿ ಪ್ರವಕ್ತಿ ಸ್ವಕ್ತಿ ಪ್ರವಕ್ತಿ ಪ್ರವಕ್ತಿ ಪ್ರವಕ್ತಿ ಪ್ರವಕ್ತಿ ಸ್ವಕ್ತಿ ಪ್ರವಕ್ತಿ ಪ್ರವಕ್ತಿ ಸ್ವಕ್ತಿ ಪ್ರವಕ್ತಿ ಸ್ವಕ್ತಿ ಪ್ರವಕ್ತಿ ಪ್ರವಕ್ತಿ ಪ್ರವಕ್ತಿ ಪ್ರವಕ್ತಿ ಸ್ವಕ್ತಿ ಪ್ರವಕ್ತಿ ಸ್ಪಕ್ತಿ ಪ್ರವಕ್ತಿ ಸ್ಪಕ್ತಿ ಪ್ರವಕ್ತಿ ಸ್ಪಕ್ತಿ ಪ್ರವಕ್ತಿ ಸ್ಪಕ್ತಿ ಪ್ರವಕ್ತಿ ಪ್ರವಕ್ಷಿ ಸ್ಪಕ್ತಿ ಪ್ರವಕ್ತಿ ಸ್ಪಕ್ತಿ ಪ್ರವಕ್ತಿ ಸ್ಪಕ್ತಿ ಪ್ರವಕ್ತಿ ಸ್ಪಕ್ ಪ್ರವಕ್ತಿ ಸ್ಪಕ್ತಿ ಪ್ರವಕ್ತಿ ಸ್ಟಕ್ಟಿ ಸ್ಟಕ್ಟಿ ಸ್ಟಕ್ಟಿ ಪ್ರಕ್ಷಿ ಪ್ರವಕ್ತಿ ಸ್ಟಕ್ಟಿ ಪ್ರಕ್ಷಿ ಪ್ರ						
ಸ್ರವಣಾ—4'-6'×2'-0" 1 ಸ್ಪಸ್ತಿ ತಗರನಾನ ಆಲಾ 2 ರವಣಚಗಾವನುಣ್ಣ ೧ 3 ಬಿಜ್ಜವನಾಣೆಯಾ ಡಿ 4 ಕಡಿನತ್ತು ಕನಿಯ ಅದೇ ಹೋಬಳ ಕಂದಾವಾರದ ಕಲ್ಲೆ (ತ್ಯರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟಿರುವ 1ನೆಯ ವೀರಗಲ್ಲ. ಪ್ರಮಣಾ—3'-6"×2'-0" (ಸೆಯ ಪಟ್ಟ) 3 ಕ್ಷಿ ಸಾವನಿಸಿಪಡೆಗೆ ಭರಸುರಾತ್ರವಣೆಯ ಬರೆ 3 ಹಾರನಾವಪಡೆಗೆ ಭರಸುರಾತ್ರವಣೆಯ ಬರೆ 3 ಹಾರನಾವಪಡೆಗೆ ಭರಸುರಾತ್ರವಣೆಯ ಬರೆ 4 ತ್ರೀಸ್ತ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಃ ತ್ರೀದುತುಪ್ರತಾಪಹಕ್ರವ 2 ಕ್ಷಿ ಸಾವನಿಸಿಪಡೆಗೆ ಭರಸುರಾತ್ರವಣೆಯ ಬರೆ 3 ಹಾರನಾವಪ್ರಜೆಗಳವೊಂದುಗಳು	ಸ್ರವಣಾ—4'—6'×2'—0" 1 ಸ್ವಹ್ತಿ ತಗರನಾನ ಆಲೂ 2 ರವಣಚಗಾತಮಣ್ಣಂ 3 ಬಿಜ್ಞರವಣಾಹವಾಡಿ ಪಡಿ 4 ಕಡಿದತ್ತು ಕವಿದು 10 ಆದೇ ಹೋಬಳ ಕಂದಾವಾರದ ಕಲ್ಲೇ ಕ್ಷೇರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟಿರುವ 1ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರವಣಾ—3'—6"×2'—0" (1ನೆಯ ಪಟ್ಟ) 1 ಸ್ವಹ್ತಿ ನವಸ್ತೆ ಪ್ರಸ್ತು ನಡಿತ ಪ್ರೀರವಿಯಪ್ರತಾಪಚಿಕ್ರವ 3 ಪ್ರವಣಾಗಿಯ ಬಿಶ್ಕೆ ಪ್ರಕ್ರಿಯ ನಡಿತ್ತು ಪ್ರವಣ್ಣ ನವಸಿಸಿದ ಮಾನವಾಗಳು ಪ್ರವಣಾಪತ್ರಗೆ ಪಡಿಸಿದ ಮಾನವಾಗಳು ಪ್ರವಣಾಪತ್ರಗೆ ಪಡಿಸಿದ ಮಾನವಾಗಳು ಪ್ರವಣಾಗಳು ಬೆಳ್ಳು ಪ್ರವಣಾಪತ್ರಗೆ ಪಡಿಸಿದ ಮಾನವಾಗಳು ಪ್ರವಣಾಪತ್ರಗೆ ಪಡಿಸಿದ ಮಾನವಾಗಳು ಪ್ರವಣಾಪತ್ರಗೆ ಪಡಿಸಿದ ಮಾನವಾಗಳು ಪ್ರವಣಾಣ—3'—6"×2'—0" (1ನೆಯ ಪಟ್ಟ) 11 ಆದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು ಪ್ರಮಣಾವಿಯಪ್ರಿಸಿದಬೇರಗಲು ಪ್ರವಣಾಣ—3'—6"×2'—0" (1ನೆಯ ಪಟ್ಟ) 3 ಪಡಿಸ್ರುಗಳ್ಳಿನ ಪ್ರವಣ್ಣ ಪಡಿಸುವ ಪ್ರವಣಾಪತ್ರಗೆ ಪ್ರವಣ್ಣ ಪಡಿಸುವ ಪ್ರವಣಾಣ ಪಡಿಸುವ ಪ್ರವಣಾಪತ್ರಗೆ ಪ್ರವಣ್ಣ ಪಡಿಸುವ ಪ್ರವಣಾಪತ್ರಗೆ ಪ್ರತಣ್ಣ ಪಡಿಸುವ ಪ್ರವಣಾಪತ್ರಗೆ ಪ್ರವಣ್ಣ ಪಡಿಸುವ ಪ್ರವಣಾಪತ್ರಗೆ ಪ್ರವಣ್ಣ ಪಡಿಸುವ ಪಡಿಸುವ ಪಡಿಸುವ ಪ್ರವಣ್ಣ ಪಡಿಸುವ ಪ್ರವಣ್ಣ ಪಡಿಸುವ ಪ್ರವಣ್ಣ ಪಡಿಸುವ ಪ್ರವಣ್ಣ ಪಡಿಸುವ ಪಡಿಸುವ ಪಡಿಸುವ ಪಡಿಸುವ ಪಡಿಸುವ ಪ್ರವಣ್ಣ ಪಡಿಸುವ ಪಡಿಸುವ ಪಡಿಸುವ ಪಡಿಸುವ ಪ್ರವಣ್ಣ ಪಡಿಸುವ ಪಡಿಸುವ ಪಡಿಸುವ ಪಡಿಸುವ ಪ್ರವಣ್ಣ ಪಡಿಸುವ ಪ್ರವಣ್ಣ ಪಡಿಸುವ ಪಡಿಸುವ ಪಡಿಸುವ ಪಡಿಸುವ ಪ್ರವಣ್ಣ ಪಡಿಸುವ ಪ್ರವಣ್ಣ ಪಡಿಸುವ						
ಸ್ರವಣಾ—4'-6'×2'-0" 1 ಸ್ಪಸ್ತಿ ತಗರನಾನ ಆಲಾ 2 ರವಣಚಗಾವನುಣ್ಣ ೧ 3 ಬಿಜ್ಜವನಾಣೆಯಾ ಡಿ 4 ಕಡಿನತ್ತು ಕನಿಯ ಅದೇ ಹೋಬಳ ಕಂದಾವಾರದ ಕಲ್ಲೆ (ತ್ಯರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟಿರುವ 1ನೆಯ ವೀರಗಲ್ಲ. ಪ್ರಮಣಾ—3'-6"×2'-0" (ಸೆಯ ಪಟ್ಟ) 3 ಕ್ಷಿ ಸಾವನಿಸಿಪಡೆಗೆ ಭರಸುರಾತ್ರವಣೆಯ ಬರೆ 3 ಹಾರನಾವಪಡೆಗೆ ಭರಸುರಾತ್ರವಣೆಯ ಬರೆ 3 ಹಾರನಾವಪಡೆಗೆ ಭರಸುರಾತ್ರವಣೆಯ ಬರೆ 4 ತ್ರೀಸ್ತ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಃ ತ್ರೀದುತುಪ್ರತಾಪಹಕ್ರವ 2 ಕ್ಷಿ ಸಾವನಿಸಿಪಡೆಗೆ ಭರಸುರಾತ್ರವಣೆಯ ಬರೆ 3 ಹಾರನಾವಪ್ರಜೆಗಳವೊಂದುಗಳು	ಸ್ರವಣಾ—4'—6'×2'—0" 1 ಸ್ವಹ್ತಿ ತಗರನಾನ ಆಲೂ 2 ರವಣಚಗಾತಮಣ್ಣಂ 3 ಬಿಜ್ಞರವಣಾಹವಾಡಿ ಪಡಿ 4 ಕಡಿದತ್ತು ಕವಿದು 10 ಆದೇ ಹೋಬಳ ಕಂದಾವಾರದ ಕಲ್ಲೇ ಕ್ಷೇರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟಿರುವ 1ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರವಣಾ—3'—6"×2'—0" (1ನೆಯ ಪಟ್ಟ) 1 ಸ್ವಹ್ತಿ ನವಸ್ತೆ ಪ್ರಸ್ತು ನಡಿತ ಪ್ರೀರವಿಯಪ್ರತಾಪಚಿಕ್ರವ 3 ಪ್ರವಣಾಗಿಯ ಬಿಶ್ಕೆ ಪ್ರಕ್ರಿಯ ನಡಿತ್ತು ಪ್ರವಣ್ಣ ನವಸಿಸಿದ ಮಾನವಾಗಳು ಪ್ರವಣಾಪತ್ರಗೆ ಪಡಿಸಿದ ಮಾನವಾಗಳು ಪ್ರವಣಾಪತ್ರಗೆ ಪಡಿಸಿದ ಮಾನವಾಗಳು ಪ್ರವಣಾಗಳು ಬೆಳ್ಳು ಪ್ರವಣಾಪತ್ರಗೆ ಪಡಿಸಿದ ಮಾನವಾಗಳು ಪ್ರವಣಾಪತ್ರಗೆ ಪಡಿಸಿದ ಮಾನವಾಗಳು ಪ್ರವಣಾಪತ್ರಗೆ ಪಡಿಸಿದ ಮಾನವಾಗಳು ಪ್ರವಣಾಣ—3'—6"×2'—0" (1ನೆಯ ಪಟ್ಟ) 11 ಆದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು ಪ್ರಮಣಾವಿಯಪ್ರಿಸಿದಬೇರಗಲು ಪ್ರವಣಾಣ—3'—6"×2'—0" (1ನೆಯ ಪಟ್ಟ) 3 ಪಡಿಸ್ರುಗಳ್ಳಿನ ಪ್ರವಣ್ಣ ಪಡಿಸುವ ಪ್ರವಣಾಪತ್ರಗೆ ಪ್ರವಣ್ಣ ಪಡಿಸುವ ಪ್ರವಣಾಣ ಪಡಿಸುವ ಪ್ರವಣಾಪತ್ರಗೆ ಪ್ರವಣ್ಣ ಪಡಿಸುವ ಪ್ರವಣಾಪತ್ರಗೆ ಪ್ರತಣ್ಣ ಪಡಿಸುವ ಪ್ರವಣಾಪತ್ರಗೆ ಪ್ರವಣ್ಣ ಪಡಿಸುವ ಪ್ರವಣಾಪತ್ರಗೆ ಪ್ರವಣ್ಣ ಪಡಿಸುವ ಪಡಿಸುವ ಪಡಿಸುವ ಪ್ರವಣ್ಣ ಪಡಿಸುವ ಪ್ರವಣ್ಣ ಪಡಿಸುವ ಪ್ರವಣ್ಣ ಪಡಿಸುವ ಪ್ರವಣ್ಣ ಪಡಿಸುವ ಪಡಿಸುವ ಪಡಿಸುವ ಪಡಿಸುವ ಪಡಿಸುವ ಪ್ರವಣ್ಣ ಪಡಿಸುವ ಪಡಿಸುವ ಪಡಿಸುವ ಪಡಿಸುವ ಪ್ರವಣ್ಣ ಪಡಿಸುವ ಪಡಿಸುವ ಪಡಿಸುವ ಪಡಿಸುವ ಪ್ರವಣ್ಣ ಪಡಿಸುವ ಪ್ರವಣ್ಣ ಪಡಿಸುವ ಪಡಿಸುವ ಪಡಿಸುವ ಪಡಿಸುವ ಪ್ರವಣ್ಣ ಪಡಿಸುವ ಪ್ರವಣ್ಣ ಪಡಿಸುವ	42.42.4	9				
ಿ ಕಾಳಗಾಲಿಹುದು ತಿರ್ಣಾಣ ಆಲೂ ತಿರ್ಣಾಣ ಆಲೂ ತಿರ್ಣಾಣ ಕಾರಣ ತಿರ್ಣಾಣ ಕಾರಣ ತಿರ್ಣಾಣ ಕಾರಣ ತಿರ್ಣಾಣ	ಿ ಕಾಳಗ=ರಿಕುದು 2 ರವಣಚಾನುಣ್ಣಂ 3 ಬಿಜ್ಞನಂಕಡಿದೂ ಡಿ 4 ಕಡಿನಹ್ಮ ಕಡಿದು 10 ಆದೇ ಹೋಟ್ ಕಾರ್ಮಾರದ ಈಲ್ಲೇ ಕ್ಷೇರ್ರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟರುವೆ 1ನೆಯ ವೀರಗಲ್ಲ. ಪ್ರವರ್ಣ-3'-6"×2'-0" (1ನೆಯ ಪಟ್ಟ) 4 ಕ್ರೀಸ್ಸೆ ಸಮಸ್ಪ ಪ್ರಸ್ತು ಸಹಿತಂ ಕ್ರೀರುತುಪ್ರತಾಪಚಿಕ್ರಸ 5 ಪ್ರವರ್ಣ-3'-6"×2'-0" (2ನೆಯ ಪಟ್ಟ) 4 ಕ್ರೀಸ್ಸೆ ಸ್ವಿ ಕಾರ್ಮನಂಕಾಳಗರೊಳು ಖಂದಗಾಮುಂಡ 11 ಆದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರವರ್ಣ-2'-6"×2'-0" (1ನೆಯ ಪಟ್ಟ) 4 ಕ್ರೀಸ್ಸ್ ಸ್ವಿ ಕಾರ್ಮನಂಕಾಳಗರೊಳು ಖಂದಗಾಮುಂಡ 11 ಆದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರವರ್ಣ-3'-6"×2'-0" (1ನೆಯ ಪಟ್ಟ) 4 ಕ್ರೀಸ್ಸ್ ಸ್ವಿ ಕಾರ್ಮನಂಕಾಳಗರೊಳು ಪಂದಗಾಮುಂಡ 11 ಆದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರವರ್ಣ-3'-6"×2'-0" (1ನೆಯ ಪಟ್ಟ) 5 ಕನ್ನ ಹಾರ್ಮನ್ ಕರ್ತುರ ಕ್ರೀಸ್ ಪ್ರವರ್ಣ ಸ್ಥಳದಲ್ಲಿ ಬೆನೆಯ ಮೇರ್ಪನೆ ಸ್ಥಳ್ಳ ಪ್ರವರ್ಣ ಸ್ಥಳನೆ ಪ್ರವರ್ಣ ಪರ್ಸ್ ಪ್ರವರ್ಣ ಪರಸ್ ಪರಸ್ ಪ್ರವರ್ಣ ಪರಸ್ ಪ್ರವರ್ಣ ಪರಸ್ ಪ್ರವರ್ಣ ಪರಸ್ ಪ್ರವರ್ಣ ಪರಸ್ ಪರಸ್ ಪ್ರವರ್ಣ ಪರಸ್ ಪ್ರವರಣ ಪರಸ್ ಪರಸ್ ಪರಸ್ ಪರಸ್ ಪರಸ್ ಪರಸ್ ಪರಸ್ ಪರಸ್						
ಿ ಸತ್ತಂ ಶಕ್ಷತಿ ಮಾದ 7 ಜೈನಿಜನಿಸಿದಳು 10 ಆದೇ ಹೋಟಳ ಕಂದಾವಾರದ ಕಲ್ಲೇಶ್ವರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟಿರುವ 1ನೆಯ ವೀರಗ್ಗಳು. ಪ್ರಮಾಣ—3'—6"×2'—0" ಚೈನಿಜನಿಸಿದಳು ಪ್ರಮಾಣ—3'—6"×2'—0" ಚೈನಿಜನಿಸಿದರುವ 1ನೆಯ ವೀರಗ್ಗಳು. ಪ್ರಮಾಣ—3'—6"×2'—0" ಚೈನಿಸ್ ಪ್ರಸ್ತು ಪ್ರಸ್ತು ಸಹಿತಂ ಕ್ರೀಮಾಸುತ್ರವಾಪಹಕ್ರದ ಪ್ರೀರಾಮುಂತನಮಗಮಾಹಗಾಮುಂತ	ಿ ಸತ್ತಂ ಕಣ್ಣ ತಿ ರೂದ 7 ಲೈನಿಕುಸಿಗಳು ನಿರ್ಣಿಸಿದ್ದಾರೆ ಪ್ರಾರಣ್ಣ ನಿ ರೂದ 7 ಲೈನಿಕುಸಿಗಳು ನಿರ್ಣಾಣ್ಣ ನಿರ್ಣಾಣಣ್ಣ ನಿರ್ಣಾಣಣ್ಣ ನಿರ್ಣಾಣಣ್ಣ ನಿರ್ಣಾಣಣಣ್ಣ ನಿರ್ಣಾಣಣಣಣಣಣಣಣಣಣಣಣಣಣಣಣಣಣಣಣಣಣಣಣಣಣಣಣಣಣಣಣಣಣಣ		-6"×2'—0"				
		1 ಸ್ಪಸ್ತಿ ತಗರೆನಾಡ ಆಲೂ					
10 ಆದೇ ಹೋಬಳ ಕಂದಾವಾರದ ಕಲ್ಲೇ ತ್ವರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟರುವೆ 1ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರಮಾಣ—3'—6" × 2'—0" (1ನೆಯ ಪಟ್ಟ) ಪ್ರಸಾಸ್ತ್ರಿಸನ್ನು ಪ್ರಸ್ತು ನೆಟತಃ ಶ್ರೀವುಶುಪ್ರತಾಪಚಕ್ರವ ತ್ತಿ ತ್ವಿ ಸಾನಿಯೊಡಬೇವರನರುರಾಜ್ಯಂಗೆಯ ಬರೆ ಮಾನಗಳು ವಿಶ್ರಮ ಸಂಪತ್ನರದ ಮಾಘನುಂಡ (2ನೆಯ ಪಟ್ಟ) ಪ್ರೀಸ್ಪ್ರೆಸ್ನಿ ಕಂದವುರಂಕಾಳಗದೊಳು ಚಂದಗಾಮುಂಡ 11 ಆದೇ ಸೈಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು ಪ್ರಮಾಣ—3' – 6" × 2'—0" (1ನೆಯ ಪಟ್ಟ) ಪ್ರಸ್ತು ಶ್ರೀಮನ್ನ ಹಾಮ್ಯೂ ಳೇಕ್ಟರ ಪ್ರಸ್ತರಿಗೆ ಪ್ರಸ್ತು ಶ್ರೀಮನ್ನ ಹಾಮ್ಯೂ ಳೇಕ್ಟರ ಪ್ರಸ್ತು ಪ್ರವಾಸಿಸುರಲ್ಲೇ ಕಮ್ಯಾ ಪ್ರಮಾಣ—3' – 6" × 2'—0" (1ನೆಯ ಪಟ್ಟ) ಪ್ರಸ್ತು ಶ್ರೀಮನ್ನ ಹಾಮ್ಯೂ ಳೇಕ್ಟರ ಪ್ರಸ್ತು ಪ್ರಸ್ತಿ ಶ್ರೀಮನ್ನ ಹಾಮ್ಯೂ ಳೇಕ್ಟರ ಪ್ರಸ್ತು ಪ್ರವಾಸಿಸುರಲ್ಲೇ ಕಮ್ಯಾ ಪ್ರವಾಸಕನ್ನು ಯನಾಯಕನವನೆಗೆ ಪ್ರಸ್ತು ಪ್ರಸ್ತು ಪ್ರಸ್ತಿ ಪ್ರಸ್ಟಿ ಪ	ಆದೇ ಹೋಟಳ ಕಂದಾವಾರದ ಕಲ್ಲೇತ್ವರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟರುವ 1ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರವಾಣ-3'—6" x 2'—0" (1ನೆಯ ಪಟ್ಟ) 1 ಸೃಷ್ಟಿ ಪರಸ್ತ್ರ ಪ್ರಶಸ್ತಿ ನಹಿತಂ. ಶ್ರೀಮತುಪ್ರತಾಪಹಕ್ರುನ 2 ತ್ರೀನಾರಸಿಂಹದೇವರನರುರುವುಂಗೆಯ ಬರೆ 3 ಯವಾಗಳು ವಿಕ್ರಮ ಸಂಪತ್ನರದ ನೂಘಸುಂಡ. (2ನೆಯ ಪಟ್ಟ) 4 ತ್ರೀನ್ನು ಪ್ರವಾಸಿ ಸಂಪತ್ನರದ ನೂಘಸುಂಡ. 11 ಆದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರಮಾಣ-3'—6" x 2'—0" (1ನೆಯ ಪಟ್ಟ) 1 ಸೃಷ್ಟಿ ಶ್ರೀಮನ್ನ ಹಾಮಣ್ಯ ಬೇಕ್ಕರ ಪ್ರಮಾಣ-3'—6" x 2'—0" (1ನೆಯ ಪಟ್ಟ) 3 ಪೇರ್ಮು ಶ್ರೀಮನ್ನ ಹಾಮಣ್ಯ ಬೇಕ್ಕರ ಪ್ರಮತ್ತು ಪ್ರಮಾಣ-ಪಟ್ಟಿಯ ಪ್ರಮಾಣ-ಪಟ್ಟಿಯ ಪ್ರಮಾಣ-ಪಟ್ಟಿಯ ಪ್ರಮಾಣ-ಪಟ್ಟಿಯ ಪ್ರಮಾಣ ಪಟ್ಟುನಿಯ ಪಟ್ಟುನಿಯ ಪಟ್ಟುನಿಯ ಪಟ್ಟುನಿಯ ಪಟ್ಟುನಿಯ ಪಟ್ಟುನಿಯ ಪ್ರಮಾಣ ಪರೋತ್ತವೆ ಪ್ರಮಾಣ ಪರೋತ್ತವೆ ಪ್ರಮಾಣ ಪರೋತ್ತವೆ ಪ್ರಮಾಣ ಪರೋತ್ತವೆ ಪ್ರಮಾಣ ಪರೀಕ್ಷವೆ ಪ್ರಮಾಣ ಪರ್ವಹಣ ಪರಪ್ರಪಾದ ಪ್ರಮಾಣ ಪರ್ವಹಣ ಪರ್ವಹಣ ಪ್ರವಾದ ಪ್ರಮಾಣ ಪರ್ವಹಣ ಪ್ರಮಾಣ ಪರ್ವಹಣ ಪರ್ವಹಣ ಪರ್ವಹಣ ಪರ್ವಹಣ ಪರ್ವಹಣ ಪರಪ್ರವಹಣ ಪರ್ವಹಣ ಪ್ರವಹಣ ಪರ್ವಹಣ ಪರ್ವಹಣ ಪರ್ವಹಣ ಪರ್ವಹಣ ಪರ್ವಹಣ ಪರ್ವಹಣ ಪರ್ವಹಣ ಪರ್ವಹಣ ಪರ್ವಹಣ ಪರಪ್ರವಣ ಪರಪ್ರವಣ ಪರ್ವಹಣ ಪರವಹಣ ಪರ್ವಹಣ ಪರ್ವಹಣ ಪರಪ್ರವಣ ಪರ್ವಹಣ ಪರ್ವಹಣ ಪರ್ವಹಣ ಪರ್ವಹಣ ಪರ್ವಹಣ ಪರ್ವಹಣ ಪರ್ವಹಣ ಪರ್ವಹಣ ಪರವಹಣ ಪರ್ವಹಣ ಪರವಹಣ ಪರ್ವಹಣ ಪರ್ವಹಣ ಪರ್ವಹಣ ಪರ್ವಹಣ ಪರವಹಣ ಪರವಹಣ ಪರ್ವಹಣ ಪರ್ವಹಣ ಪರವಹಣ ಪರವಹಣ ಪರವಹಣ ಪರವಹಣ ಪರವಹಣ ಪರ್ವಹಣ ಪರ್ವಹಣ ಪರ್ವಹಣ ಪರ್ವಹಣ ಪರ್ವಹಣ ಪರವಹಣ ಪರವಹಣ ಪರವಹಣ ಪರವಹಣ ಪರವಹಣ ಪರ್ವಹಣ ಪರವಹಣ	^೩ ರವ್ಯಾ ಟಗಾ ವುಣ್ಣಂ	್ ಸತ್ತಂ ಜ್ಞೋತಿ ಮಾದ				
# ಕಡಿನತ್ತು ಕವಿದು ಆದೇ ಹೋಬಳ ಕಂದಾವಾರದ ಕಲ್ಲೇ ತ್ವರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟರುವೆ 1ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರಮಾಣ—3'—6" × 2'—0" (1ನೆಯ ಪಟ್ಟ) 1 ಸ್ವಸ್ತ್ರಿ ಪರ್ಸ್ನ ಪ್ರಸಸ್ತಿ ಸಹಿತ್ಯ ಕ್ರೀವುತುಪ್ರತಾಪಚಕ್ರಸ 2 ಕ್ರೀನಾಂಗುಂಪಡೆದರನರುರಾಜ್ಯಂಗೆಯ ಬರೆ 3 ದುವಾಗಳು ವಿಕ್ರಮ ಸಂಪತ್ನೆರದ ವಾಘಸುಂಆ (2ನೆಯ ಪಟ್ಟ) # ಕ್ರೀಸ್ಪೆಸ್ನಿ ಕಂಪವುರಂಕಾಳಗದೊಳು ಚಂದಾವುಂಪ 11 ಆದೇ ಸ್ಥೆ ಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು ಪ್ರಮಾಣ—3'—6" × 2'—0" (1ನೆಯ ಪಟ್ಟ) # ಸ್ವಸ್ತ್ರ ಕ್ರೀಮೆನ್ನ ಪಾಮಣ್ಯ ಳಚ್ಛರ # ಪ್ರೀವಿ ಕ್ರೀದಿನವರಸಂಸೆ # ಪೇರ್ಮುಕ್ರೈನೆ # ಪ್ರಿಸ್ತಿ ಕ್ರೀಮೆನ್ನ ಪಾಮಣ್ಯ ಳಚ್ಛರ # ಪ್ರಿಸ್ತಿ ಕ್ರೀದಿನವರಸಂಸೆ # ಪ್ರಮಾಣ—3'—6" × 2'—0" (2ನೆಯ ಪಟ್ಟ) # ಸ್ವಸ್ತ್ರ ಕ್ರೀಮೆನ್ನ ಪಾಮಣ್ಯ ಳಚ್ಛರ # ಪ್ರೀವಿ ಕ್ರೀಮೆನ್ನ ಪಾಮಣ್ಯ ಕಚ್ಛರ # ಪ್ರೀವಿ ಕ್ರೀಮೆನ್ನ ಪಾಮಣ್ಯ ಕಚ್ಛರ # ಪ್ರೀಮಿ ಕ್ರೀಮೆನ್ನ ಪಾಮಣ್ಯ ಕಚ್ಛರ # ಪ್ರೀಮಿ ಕ್ರೀಮೆನ್ನ ಪಾಮಣೆನೆಯ ಮುಂಪಾಡಿ ವೀರಗಲ್ಲವಿಕೆಗಿದ # ಪ್ರಮಾಣವನ್ನ ಯವಾಯಕನೆಯ ಸಂಪತ್ತ ಕಲ್ಲು # ಪ್ರಮಾಣವನ್ನ ಮತ್ತ ಕಲ್ಲು # ಪ್ರಮಾಣವನ್ನ ಮತ್ತ ಸ್ವಸ್ತ್ರ ಪ್ರಮಾಣವರ ಕಲ್ಲು # ಪ್ರಮಾಣವನ್ನ ಪ್ರಸ್ತಿ ಪ್ರಭಾವಿಸುವ ಕಲ್ಲು # ಪ್ರಮಾಣವನ್ನ ಪ್ರಸ್ತಿ ಪ್ರಮಾಣವರ ಕಲ್ಲದ್ದ ಪ್ರಮಾಣವರ ಪ್ರಮಾಣವರ ಪ್ರಭಾವಿಸುವರೆಯ ಪರಿಸೂತ್ರವಾಗುತ್ತ ಪ್ರಭಾವಿಸುವರೆಯ ಪರಿಸೂತ್ರವಾಗುತ್ತ ಪ್ರಭಾವಿಸುವರೆಯ ಪರಿಸೂತ್ರವಾಗುತ್ತ ಪ್ರವಿ ಪ್ರಭಾವಿಸುವರೆಯ ಪರಿಸೂತ್ರವಾಗುತ್ತು ಕಲ್ಲು # ಪ್ರಮಾಣ—3'—0" × 1'—6" # ಪ್ರಿಸ್ತೆ ಪ್ರಮಾಣವನ್ನ ಪ್ರಸ್ತಿ ಪ್ರಪ್ತಾ ಪ್ರಸ್ತೆ ಪ್ರಪ್ತಾ ಪ್ರಸ್ತಿ ಪ್ರಪ್ತಾ ಪ್ರಸ್ತೆ ಪ್ರಪ್ತಾ ಪ್ರಸ್ತಾ ಪ್ರಪ್ತಾ ಪ್ರಸ್ತಿ ಪ್ರಪ್ತಾ ಪ್ರಸ್ತೆ ಪ್ರಪ್ತಾ ಪ್ರಸ್ತೆ ಪ್ರಪ್ತಾ ಪ್ರಸ್ತೆ ಪ್ರಸ್ತೆ ಪ್ರಪ್ತಾ ಪ್ರಸ್ತೆ ಪ್ರವಾಣವರ ಪ್ರಸ್ತಾ ಪ್ರಸ್ತೆ ಪ್ರಪ್ತೆ ಪ್ರಸ್ತೆ ಪ್ರಪ್ತೆ ಪ್ರಪ್ತೆ ಪ್ರಸ್ತೆ ಪ್ರಪ್ತೆ ಪ್ರಸ್ತೆ ಪ್ರಪ್ತೆ ಪ್ರಪ್ತೆ ಪ್ರಸ್ತೆ ಪ್ರಪ್ತೆ ಪ್ರಪ್ತೆ ಪ್ರಪ್ತೆ ಪ್ರಪ್ತೆ ಪ್ರಪ್ತೆ ಪ್ರಸ್ತೆ ಪ್ರಸ್ತೆ ಪ್ರಸ್ತೆ ಪ್ರಸ್ತೆ ಪ್ರಸ್ತೆ ಪ್ರಸ್ತೆ ಪ್ರಸ್ತೆ ಪ್ರಕ್ಷ ಪ್ರಸ್ತೆ ಪ್ರಪ್ತೆ ಪ್ರಸ್ತೆ ಪ್ರಸ್ತೆ ಪ್ರಸ್ತೆ ಪ್ರಸ್ತೆ ಪ್ರಪ್ತೆ ಪ್ರಸ್ತೆ ಪ್ರಸ್ತೆ ಪ್ರಪ್ತೆ ಪ್ರಸ್ತೆ ಪ್ರಸ್ತೆ ಪ್ರಸ್ತೆ ಪ್ರಪ್ತೆ ಪ್ರಸ್ತೆ ಪ	ಆದೇ ಹೋಟಳ ಕಂದಾವಾರದ ಕಲ್ಲೇಕ್ಷ್ಯರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟರುವ 1ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರವಾಣ—3'—6" × 2'—0" (1ನೆಯ ಪಟ್ಟ) 1 ಸೃಷ್ಟಿ ಸಮಸ್ಥ ಪ್ರಸ್ತು ನಡಿತಂ ಶ್ರೀಮಾಪ್ರಕಾಪಚಕ್ರಸ ಕ್ಷ್ಮಿಕ್ ಪ್ರವಾಣಗಳು ವಿಶ್ವಮ ಸಂಪತ್ಯವರ ವಾಘಸುಂತ ಪ್ರವಾಣಗಳು ವಿಶ್ವಮ ಸಂಪತ್ಯವರ ವಾಘಸುಂತ ಸಾಧಿ ಬಿ ಪ್ರವಾಣಗಳು ವಿಶ್ವಮ ಸಂಪತ್ಯವರ ವಾಘಸುಂತ ಸಾಧಿ ಬಿ ಪ್ರವಾಣಗಳು ವಿಶ್ವಮ ಸಂಪತ್ಯವರ ವಾಘಸುಂತ 11 ಆದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರವರ್ಣ—3'—6" × 2'—0" (1ನೆಯ ಪಟ್ಟ) 1 ಸ್ವರ್ಷ್ಮ ತ್ರೀಮತ್ತ ಹಾಮಣ್ಣ ಳೇಕ್ಕರ ಪ್ರವರ್ಣ ಪರ್ಷವಾಮಣ್ಣ ಭೇಕ್ಕರ ಪ್ರವರ್ಣ ಪರ್ಮಪ್ರವಾಮಣ್ಣ ಭೇಕ್ಕರ ಪ್ರವರ್ಣ ಪರ್ಮಪ್ರತಿ ಪ್ರವರ್ಣ ಪರ್ಮಪ್ರವಾಮಣ್ಣ ಭೇಕ್ಕರ ಪ್ರವರ್ಣ ಪರ್ಮಪ್ರವಾಮಣ್ಣ ಭೇಕ್ಕರ ಪ್ರವರ್ಣ ಪರ್ಮಪ್ರವಾಮಣ್ಣ ಭೇಕ್ಕರ ಪ್ರವರ್ಣ ಪರ್ಮಪ್ರವಾಮಣ್ಣ ಪರ್ಷಪ್ರವಾಮಣ್ಣ ಪರ್ಪಪ್ರವಾಮಣ್ಣ ಪರ್ವಪ್ರವಾಮಣ್ಣ ಪರ್ಪಪ್ರವಾಮಣ್ಣ ಪರ್ಪಪ್ರವಾಮಣ್ಣ ಪರ್ಪಪ್ರವಾಮಣ್ಣ ಪರ್ಪಪ್ರವಾಮಣ್ಣ ಪರ್ಪಪ್ರವಾಮಣ್ಣ ಪರ್ಪಪ್ರವಾಮಣ್ಣ ಪರ್ವಪ್ರವಾಮಣ್ಣ ಪರ್ಪಪ್ರವಾಮಣ್ಣ ಪರ್ಪಪ್ರವಾಮಣ್ಣ ಪರ್ಪಪ್ರವಾಮಣ್ಣ ಪರ್ವಪ್ರವಾಮಣ್ಣ ಪರ್ಪಪ್ರವಾಮಣ್ಣ ಪರ್ಸಪ್ರವಾಮಣ್ಣ ಪರ್ಪಪ್ರವಾಮಣ್ಣ ಪರಪ್ರವಾಮಣ್ಣ ಪರ್ಪಪ್ರವಾಮಣ್ಣ ಪರಪ್ರಪ್ರವಾಮಣ್ಣ ಪರ್ಪಪ್ರವಾಮಣ್ಣ ಪರಪ್ರವಾಮಣ್ಣ ಪರ್ಪಪ್ರವಾಮಣ್ಣ ಪರಪ್ರವಾಮಣ್ಣ ಪರ್ಪಪ್ರವಾಮಣ್ಣ ಪರಪ್ರವಾಮಣ್ಣ ಪ್ರವಾಮಣ್ಣ ಪರ್ಪಪ್ರವಾಮಣ್ಣ ಪ್ರವಾಮಣ್ಣ ಪ್ರವಾಮಣ್ಣ ಪ್ರವಾಮಣ್ಣ ಪ್ರವಾಮಣ್ಣ ಪ್ರವಾಮಣ ಪ್ರವಾಮಣ್ಣ ಪ್ರವಾಮಣ್ಣ ಪ್ರವಾಮಣ್ಣ ಪ್ರವಾಮಣ ಪ್ರವಾಮಣ್ಣ ಪ್ರವಾಪ್ತಪ್ರವಾ ಪ್ರವಾಮಣ್ಣ ಪ್ರವಾಮಣ್ಣ ಪ್ರವಾಮಣ್ಣ ಪ್ರವಾಮಣ್ಣ ಪ್ರವಾಪಣ್ಣ ಪ್ರವಾಮಣ್ಣ ಪ್ರವಾಮಣ್ಣ ಪ್ರವಾಪ್ತಪ್ರವಾದಣ ಪ್ರವಾಮಣ್ಣ ಪ್ರವಾಪ್ತಪ್ರವಾದವಾದ ಪ್ರವಾಮಣ್ಣ ಪ್ರವಾಪ್ತಪ್ರವಾಪ್ತಪ್ರವಾದ ಪ್ರವಾಪ್ತಪ್ರವಾದ ಪ್ರವಾಪ್ತಪ್ರವಾಪ್ತಪ್ರವಾಪ್ರಪಾಪ್	3 ಬಿಲ್ಲವುಂಕಡಿಯಾ ಡಿ	ಿ ಜೈನಿಜರಿಸಿದಳು				
ಆದೇ ಹೋಬಳ ಕಂದಾವಾರದ ಕಲ್ಲೇ ತ್ವರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟರುವೆ 1ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರಮಾಣ—3'—6"×2'—0" (1ನೆಯ ಪಟ್ಟ) 1 ಸ್ವಹ್ತಿಸ್ವವಸ್ತ್ರಪ್ರಸ್ಥು ನಟತ್ ಶ್ರೀವುತುವ್ರತಾಪಹಕ್ರದ 2 ತ್ತ್ರಿ ಸಾರಿಸಿಂಹದೇವರಸರುರಾಜ್ಯಂಗೆಯ ಬರೆ 3 ಯವಾಗಳು ವಿಕ್ರಮ ಸಂಪತ್ನರದ ವಾಘಸುಂತ	ಆದೇ ಹೋಬಳ ಕಂದಾವಾರದ ಕಲ್ಲೇ ತ್ವರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟರುವೆ 1ನೆಯ ವೀರಗ್ನಲ್ಲ. ಪ್ರಮಾಣ—3'—6" × 2'—0" (1ನೆಯ ಪಟ್ಟ) 1 ಸ್ವಸ್ತು ಪ್ರಸಸ್ಥಿ ನೆಹಿತಂ ಶ್ರೀದುತುಪ್ರತಾಪಹಕ್ರಸ 2 ತ್ತಿ ಕಾರುಹಿತದೇವರನರುರಾಜ್ಯರಗೆಯ ಬರೆ 3 ಹುನಾಗಳು ವಿಶ್ರಮ ಸಂವತ್ಸರದ ನೂಘನುಗಳು 4 ಕ್ರೀಸ್ಪೆಸ್ತು ಕಂದವುರಂತಾಳಗದೊಳು ಚಂದಾವಬಂಡ 11 ಆದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರಮಾಣ—3'—6" × 2'—0" (1ನೆಯ ಪಟ್ಟ) 12 (2ನೆಯ ಪಟ್ಟ) 3 ಹೆಡಮರ್ರಿಫ್ಟೀ 3 ಹೆಡಮರ್ರಿಫ್ಟೀ 3 ಹೆಡಮರ್ರಿಫ್ಟೀ 4 ಕ್ರೀಬೀರವಾರಸಿಂಗ 5 ಹೆಡಮರ್ರಿಫ್ಟೀ 5 ಹೆಡಮರ್ರಿಫ್ಟೀ 6 ಪ್ರಮಾನಯಕನರಸನ ಮಹರದ ಘಟ್ಟರೆನ್ನ ಪ್ರಮಾನವಾರಿಸುವ ಪ್ರಮಾಣಕವರ್ಣ ಕೇಕ್ಟರ ಮತ್ತು ಪ್ರಮಾಣ ಪ್ರಮಾಣಕವರಸ್ಥ ಮತ್ತು ಪ್ರಮಾಣ ಪರೀತ್ರವರ ಪ್ರಮಾಣಕವರಸ್ಥ ಮತ್ತು ಪ್ರಮಾಣಕವರಸ್ಥ ಪ್ರಮಾಣಕವರ ಪ್ರಮಾಣಕವರಸ್ಥ ಪ್ರಮಾನಸ್ಥ ಪ್ರಮಾಣಕವರಸ್ಥ ಪ್ರಮಾಣಕವನ್ನ ಪ್ರಮಾಣಕವರಸ್ಥ ಪ್ರಮಾಣಕ್ಕ ಪ್ರಮಾ						
ಅದೇ ಹೋಟಳ ಕಂದಾವಾರದ ಕಲ್ಲೇಕ್ವರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟರುವೆ 1ನೆಯ ವೀರಗಲ್ಲ. ಪ್ರಮಣಕ್ಕಾ 3'-6" × 2'-0" (1ನೆಯ ಪಟ್ಟ) ಪ್ರಭಾಸ್ತು ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಕ್ರೀದುತುಪ್ರತಾಪಹಕ್ರಾದ ತಿ ಕ್ರೀನಾರಸಿಂಪದೇವರಸರುರಾಜ್ಯಾಂಗೆಯ ಬರೆ ತಿ ಮಾಗಳು ವಿಕ್ರಮ ಸಂಪತ್ಯರದ ನೂಘಸುಂಚಿ ಕಾದಿ ಬಿ ತಿ ಮಾಗಳು ವಿಕ್ರಮ ಸಂಪತ್ಯರದ ನೂಘಸುಂಚಿ	ಆದೇ ಹೋಬಳ ಕಂದಾವಾರದ ಕಲ್ಲೇಕ್ವರ ಗುಡಿಯ ಮುಂದೆ ನೆಟ್ಟಿರುವ 1ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರಮಣಣ—3'—6"×2'—0" (1ನೆಯ ಪಟ್ಟ) 1 ಸ್ವಸ್ತ್ರಿಸಮಸ್ಥ ಪ್ರಸಸ್ಥಿಸಹಿತಂ ಶ್ರೀವುತುಪ್ರತಾಪಚಕ್ರಪ 2 ತ್ತಿ ಕರ್ನಾನಿಸಿಂಪದೇವರಸರುರಾಷ್ಟಂಗೆಯ ಬರೆ 3 ಹುವಾಗಳು ವಿಕ್ರಮ ಸಂಪತ್ನರದ ವಾಘಸುಂಚಿ. (2ನೆಯ ಪಟ್ಟ) 11 ಆದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರಮಣ—3'—6"×2'—0" (1ನೆಯ ಪಟ್ಟ) 12 ಆದೇ ಸ್ಥಳವಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರಮಣ—3'—6"×2'—0" (1ನೆಯ ಪಟ್ಟ) 2 ಹೆಡ್ರುಪ್ರತ್ರೀಮನ್ನ ಹಾಮಣ್ಯ ಳೇಕ್ಬರ ಪ್ರಮಣ ಪಟ್ಟಿನ ಪ್ರಮಣ್ಯ ಪಟ್ಟ) 3 ಹೆಡ್ರುಪ್ರಾಸ್ಥೆ ಪ್ರಮಣ ಪಟ್ಟಿನ ಪ್ರಮಣ ಪಟ್ಟುನ ಪ್ರಸ್ತಿಸುವು ಪ್ರಮಣ ಪಟ್ಟುನ ಪ್ರಮಣ ಪಟ್ಟುನ ಪ್ರಮಣ ಪಟ್ಟುನ ಪ್ರಮಣ ಪಟ್ಟುನ ಪ್ರಸ್ತಿಸುವು ಪಟ್ಟುನ ಪ್ರಮಣ ಪಟ್ಟುನ ಪಟ್ಟುನ ಪಟ್ಟುನ ಪ್ರಮಣ ಪಟ್ಟುನ ಪಟ್ಟುನ ಪಟ್ಟುನ ಪಟ್ಟುನ ಪಟ್ಟುನ ಪಟ್ಟುನ ಪಟ್ಟುನ ಪಟ್ಟಿನ ಪಟ್ಟುನ ಪಟ್ಟಿನ ಪಟ್ಟುನ ಪಟ್ಟುನ ಪಟ್ಟುನ ಪಟ್ಟುನ ಪಟ್ಟಿನ ಪಟ್ಟುನ ಪಟ್ಟಿನ ಪಟ್ಟುನ ಪಟ್ಟಿನ ಪಟ್ಟುನ ಪಟ್ಟಿನ ಪಟ್ಟ		n				
(1ನೆಯ ಪಟ್ಟ) 1 ಸ್ಟರ್ಟ್ನ ಸ್ಟರ್ಪ್ನ ಪ್ರಸಸ್ತ್ರ ಸಹಿತಂ ತ್ರೀದುತುಪ್ರತಾಪಹಕ್ರಪ್ಪ ಕೆ ಪ್ರೇರ್ವಾಮಿಂಜದೇವರಸರುರಾಷ್ಟ್ರಂಗೆಯ ಬರೆ 2 ರ್ತ್ವಿ ಸಾರಾಸಿಂಜದೇವರಸರುರಾಷ್ಟ್ರಂಗೆಯ ಬರೆ 3 ಹುವಾಗಳು ವಿಕ್ರಮ ಸಂಪತ್ಯರದ ಮಾಘಸುಂಡ , ಕಾದಿ ಬಿ 3 ಹುವಾಗಳು ವಿಕ್ರಮ ಸಂಪತ್ಯರದ ಮಾಘಸುಂಡ , ಕಾದಿ ಬಿ 3 ಹುವಾಗಳು ವಿಕ್ರಮ ಸಂಪತ್ಯರದ ಮಾಘಸುಂಡ , ಕಾದಿ ಬಿ 3 ಹುಪ್ಪಡೆಮಗಂದಾಪಡೆಯನಿಹುಸಿದಬೇರಗಲು ಪ್ರಮಾಣ	ಶ್ರವರ್ಣ—3'—6" × 2'—0" 1 ಸ್ಟರ್ಟ್ನ ಪ್ರಸ್ತು ಸಹಿತ ಪ್ರೀವರ್ತಪ್ರತಾಪಹಕ್ರದ ಪ್ರತ್ಯಾವಾಸ್ ಪ್ರಸ್ತು ಸಹಿತ ಪ್ರೀವರ್ತಪ್ರವಾಪಹಕ್ರದ ಪ್ರವರ್ಣ ಪ್ರವರಣ್ಣ ಪ್ರವರ್ಣ ಪ್ರವರಣ ಪ್ರವರ್ಣ ಪ್ರವರಾಣ ಪ್ರವರಣ ಪ್ರವರಾಣ ಪ್ರವರ್ಣ ಪ್ರವರ್ಣ ಪ್ರವರ್ಣ ಪ್ರವರ್ಣ ಪ್ರವರ್ಣ ಪ್ರವರಾಣ ಪ್ರವರ್ಣ ಪ್ರವರಾಣ ಪ್ರವರ್ಣ ಪ್ರವರ						
(1ನೆಯ ಪಟ್ಟ) 1 ಸ್ಟರ್ಟ್ನ ಸಮಸ್ವ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮತುಪ್ರತಾಪಡೆತ್ರಪ 2 ತ್ರಿ ಕನಾರಸಿಂಹಪರಿವರಸರುರಾವುಗೆಯ ಬರೆ 3 ಯವಾಗಳು ವಿಕ್ರಮ ಸಂವತ್ಸರದ ನೂಘಸುಂಟ	(1ನೆಯ ಪಟ್ಟ) 1 ಸ್ಟರ್ಟ್ನ ಪ್ರಸ್ತು ಸಹಿತ್ಯ ಶ್ರೀವುತುಪ್ರತಾಪಹಕ್ರಪ 2 ತ್ರಿ ಕನಾರಸಿಂಪಡೆವರಸರುರಾಜ್ಯಂಗೆಯ ಬರೆ 3 ದುವಾಗಳು ವಿಶ್ರಮ ಸಂವತ್ಯರದ ಮಾಧನುಂಡ (2ನೆಯ ಪಟ್ಟ) 11 ಆದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರಮಣ––3'–6" × 2'—0" (1ನೆಯ ಪಟ್ಟ) 1 ಸ್ಟರ್ಟ್ನ ಶ್ರೀಮನ್ನ ಪಾಮಣ್ಯ ಳೇಕ್ಕರ 2 ಪ್ರೀವಿ ಪ್ರಸ್ತುತ್ತ ಪ್ರಮಣ್ಯ ಸಂಪತ್ರಕ್ಕೆ ಪ್ರಮಣ್ಯ ಸಂಪತ್ರಕ್ಕೆ ಪ್ರಮಣ್ಯ ಸಂಪತ್ರಕ್ಕೆ ಪ್ರಪ್ತುತ್ತಾದೆ ಪ್ರಮಣ್ಯ ಸಂಪತ್ರಕ್ಕೆ ಪ್ರಸ್ತುತ್ತಿದ್ದ ಪ್ರಸ್ತುತ್ತಿದ್ದ ಪ್ರಸ್ತುತ್ತಿದ್ದ ಪ್ರಸ್ತುವು ಹಿಡಿದ ಪ್ರಸ್ತುವು ಹಿಡಿದ ಪ್ರಸ್ತುವು ಪ್ರಶಾಣಕ್ಕೆ ಪ್ರಸ್ತುವು ಹಿಡಿದ ಪ್ರೀವಾಸಾನಿಯ ಹಾಫುತ್ತಿದ್ದ ಪ್ರಸ್ತುವು ಪ್ರೀವಾಸ್ತ್ರವಾದ ಪ್ರಸ್ತುವು ಬಳ ಇದುವ ಕಲ್ಲು. 3 ಪ್ರಸ್ತುವು ಪ್ರಮಣ್ಯ ಸಂಪತ್ರವಾದ ಪ್ರೀವಾಸ್ತ್ರವಾದ ಪ್ರಸ್ತುವು ಬಳ ಇದುವ ಕಲ್ಲು. ಪ್ರವಣಕ್ಕೆ ಪ್ರಮಣ್ಯ ಸಂಪತ್ರವಾದ ಪ್ರಸ್ತುವಾದ ಪ್ರಸ್ತುವ ಪ್ರಸ್ತುವಾದ ಪ್ರಸ್ತುವವಾದ ಪ್ರಸ್ತಿವಾದ ಪ್ರಸ್ತುವಾದ ಪ್ರಸ್ತುವಾದ ಪ್ರಸ್ತುವವಾದ ಪ್ರಸ್ತುವಾದ ಪ್ರಸ್ತಿವಾದ ಪ್ರಸ್ತುವಾದ ಪ್ರಸ್ತುವಾದ ಪ್ರಸ್ತಿವಾದ ಪ್ರಸ್ತುವಾದ ಪ್ರಸ್ತಿವಾದ ಪ್ರಸ್ತಿವಾದ ಪ್ರಸ್ತುವಾದ ಪ್ರಸ್ತಿವಾದ ಪ್ರಸ್ತಿವಾದ ಪ್ರಸ್ತಿವಾದ ಪ್ರಸ್ತಿವಾದ ಪ್ರಸ್ತಿವಾದ ಪ್ರಸ್ತಿವಾದ ಪ್ರಸ್ತಿವಾದ ಪ್ರಸ್ತಿವವಾದ ಪ್ರಸ್ತಿವಾದ ಪ್ರಸ್ತಿವಾದ ಪ್ರಸ್ತಿವವಾದ ಪ್ರಸ್ತಿವವಾದ ಪ್ರಸ್ತಿವಾದ ಪ್ರಸ್ತಿವವಾದ ಪ್ರಸ್ತಿವಾದ						
* ಸ್ಟರ್ಗ್ನಿಸವಸ್ಥ ಪ್ರಸಸ್ಥಿ ನಹಿತಂ ತ್ರೀದುತುಪ್ರತಾಪಚಿಕ್ರನ * ತ್ರೀ ಸಾರಸ್ಥಿ ಪ್ರಸಸ್ಥಿ ನಹಿತಂ ತ್ರೀದುತುಪ್ರತಾಪಚಿಕ್ರನ * ಪ್ರವಾಗಳು ವಿಕ್ರಮ ಸಂವಕ್ಷನರ ವಾಘಸಂಅ * ಪ್ರವಾಗಳು ವಿಕ್ರಮ ಸಂವಕ್ಷನರ ವಾಘಸಂಅ * ಪ್ರವಾಸಕ್ಕೆ ತೆವರಗಂವಾದಯನಿಹುಗಿರಬೇರಗಲು * ಪ್ರೀಸ್ಟೆ ಸ್ಟಿ ಕಂದವು ಸಂಕಾಳಗಡೊಳು ಚಂದಗಾಮುಂಡ 11 ಆದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರವಾಣ–3′–6″ × 2′—0″ (1ನೆಯ ಪಟ್ಟ) * ಹನ್ನೆ ಯನಾಯಕನರಸನ ಹುರದ ಘಟ್ಟ ಮೊ * ಬೆಸಮ್ರು ಕ್ರೌಮ್ ಪ್ರಮಾರಸ್ಥೆ ಬೆಟ್ಟರ * ಪ್ರವಾಶನವರ್ಷ ಪೇಡ್ರರ ಪೊರ್ದ ಘಟ್ಟ ಮೊ * ಭೆಗೆ ಪಲುಖಂಬರು ಕಳ್ಳರುತಾಗಿದಡೆ ಹೊನ್ನು ತಾನುನು ಸುರಲೋಕ ಸುಂ 11 ಚಿತ್ರವಾತನವಂದು ಮೇ ಕಣಂ ಪರೋಡ್ನವಿನೆಯ ಮಂಪಾಡಿ ವೀರಗಲ್ಲ ನಿಲಿಸಿರ 12 ಚಿತ್ರದೇ ಹೋಬಳ ತೊಳಲು ಗ್ರಾಮದ ವೀರಾಚಾರಿಯ ಕಾಫಿಕೋಟಿದಲ್ಲಿ ಜೆನವಿಗ್ರಹವಿರುವ ಪಾಳುಬಸ್ತಿಯ ಬಳ ಇರುವ ಕಲ್ಲು * ಪ್ರವಾಶನನಯ ಸರಿಸೂತ್ರಗಳನ್ನು ಪ್ರವಾಣ ಪರ್ವಕ್ಷ ಪ್ರವಾಶನನಯ ಸರಿಸೂತ್ರಗಗಟ್ಟು ಕಟ್ಟ ಪ್ರವಾಣ ಪರ್ವಕ್ಷ ಪ್ರವಾಶನನಯ ಸರಿಸೂತ್ರಗಗಟ್ಟು ಕಟ್ಟ ಪ್ರವಾಣ ಪರ್ವಕ್ಷ ಪ್ರವಾಸನನಯ ಸರಿಸೂತ್ರಗಗಟ್ಟು ಕಟ್ಟ ಕ್ರಿಯಾಕ್ಷ ಪ್ರವಾಸನನಯ ಸರಿಸೂತ್ರಗಗಟ್ಟು ಕಟ್ಟ ಕ್ರಿಯಾಕ್ಷ ಪ್ರವಾಸನನಯ ಸರಿಸೂತ್ರಗಗಟ್ಟು ಕಟ್ಟ ಕ್ರಿಯಾಕ್ಷ ಪ್ರವಾಸನನವನ್ನ ಜೇವಾವನೆಯ ಸರಿಸೂತ್ರಗಗಟ್ಟು ಕಟ್ಟ ಕ್ರಿಯಾಕ್ಷ ಪ್ರವಾಸನನವನ್ನ ಜೇವಾವನೆಯ ಸರಿಸೂತ್ರಗಗಟ್ಟು ಕಟ್ಟ ಕ್ರಿಯಾಕ್ಷ ಪ್ರವಾಸನವನ್ನ ಪ್ರವಾಸವನೆಟಿ ಪ್ರವಾಸನನವನೆಗೆ ಪ್ರವಾಸನವನೆಗೆ ಪ್ರವಾಸವನೆಯ ಸರಿಸೂತ್ರಗಗಟ್ಟು ಕಟ್ಟ ಕ್ರಿಯಾಕ್ಷ ಪ್ರವಾಸನವನೆಗೆ ಪ್ರವಾಸವನೆಟಿ ಪ್ರಸಾಸನಂಜಿನನಾಸನಂಬಿನನಾಸನವನೆಗೆ ಪ್ರವಾಸವನೆಯ ಸರಿಸೂತ್ರಗಗಟ್ಟು ಕಟ್ಟ ಕ್ರಿಯಾಕ್ಟ ಪ್ರವಾಸವನೆಯ ಸರಿಸೂತ್ರಗದ ಪ್ರವಾಸವನೆಟಿ ಪ್ರಸಾಸನಂಜಿನನಾಸನಂಜಿನನಾಸನಂಜಿನನಾಸನಂಬಿನನಾಸನಂಟಿನನಾಸನಂಜಿನನಾಸನಂಜಿನನಾಸನಂಬಿನನಾಸನಂಜಿನನಾಸನಂಬಿನವಾಸನಂಪಿನವಾಸನಂಪಿನ ಪ್ರವಾಸವನೆಯ ಸರಿಸೂತ್ರದ ಪ್ರವಾಸವನೆಯ ಪ್ರವಾಸವನೆಯ ಪ್ರವಾಸವನೆಟಿ ಪ್ರವಾಸವನೆಯ ಪ್ರವಾಸವನೆಯ ಪ್ರವಾಸವನೆಯ ಪ್ರವಾಸವನೆಟಿ ಪ್ರವಾಸವನೆಯ ಸರಿಸೂತ್ರಗೆ ಪ್ರವಾಸವನೆಯ ಪ್ರವಾಸವನೆಯ ಪ್ರವಾಸವನೆಗೆ ಪ್ರವಾಸವನೆಯ ಪ್ರವಾಸವನೆಯ ಪ್ರವಾಸವನೆಗೆ ಪ್ರವಾಸವನೆಯ	ಿ ಜೈರ್ರನಮಸ್ಥ ಪ್ರಸಸ್ಥಿ ನಹಿತಂ ತ್ರೀಡುತುಪ್ರತಾಪಹೆಕ್ರಾದ ತಿ ತ್ರೀನಾರಸಿಂಹಪೆಟವರಸರುರಾಜ್ಯಂಗೆಯ ಬರೆ ಯವಾಗಳು ನಿಕ್ಕಮ ಸಂವಕ್ಷನರ ಮಾಘಸೂಅ (೨ನೆಯ ಪಟ್ಟ) ಅದೇ ಸ್ಥೆಳದಲ್ಲಿ ೨ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರಮಾಣ3'-6"×2'-0" (1ನೆಯ ಪಟ್ಟ) ಸ್ಪಸ್ತು ತ್ರೀಮನ್ನ ಹಾಮಣ್ಣ ಳೇಕ್ಕರ ಪರವರ್ಣನಿ ಪರ್ವತ್ತನ ಮನ್ನ ಸಮಸ್ಥ ಪ್ರಮಾಣ ಪರ್ವತ್ತನ ಮನ್ನ ಪ್ರಮಾಣ ಪರ್ವತ್ತನ ಮನ್ನ ಸಮಸ್ಥ ಪ್ರಮಾಣ ಪರ್ವತ್ತನ ಮನ್ನ ಸಮಸ್ಥ ಪ್ರಮಾಣ ಪರ್ವತ್ತನ ಮನ್ನ ಸಮಸ್ಥ ಪ್ರಮಾಣ ಪರ್ವತ್ತನ ಪ್ರಮಾಣ ಪರ್ವವನ್ನ ಪ್ರಮಾಣ ಪರ್ವತ್ತ ಪ್ರಮಾಣ ಪರ್ವವನ್ನ ಪ್ರಮಾಣ ಪರ್ವವನ್ನ ಪ್ರಮಾಣ ಪರ್ವವನ್ನ ಪ್ರಮಾಣ ಪರ್ವವನ್ನ ಪ್ರವಾಣ ಪರ್ವವನ್ನ ಪ್ರಮಾಣ ಪರ್ವವನ್ನ ಪ್ರವಾಣ ಪರ್ವವನ್ನ ಪ್ರಮಾಣ ಪರ್ವವನ್ನ ಪ್ರವಾಣ ಪರ್ವವನ್ನ ಪ್ರಮಾಣ ಪರ್ವವನ್ನ ಪ್ರವಾಣ ಪರ್ವವನ ಪ್ರವಾಣ ಪರವ್ವ ಪ್ರಮಾಣ ಪರ್ವವನ್ನ ಪ್ರವಾಣ ಪರವಾಣ ಪರವಾಣ ಪರವಾಣ ಪರ್ವವನ್ನ ಪ್ರವಾಣ ಪರವಾಣ ಪರವಾಣ ಪರ್ವವನ್ನ ಪ್ರವಾಣ ಪರವಾಣ ಪರ್ವವನ್ನ ಪ್ರವಾಣ ಪರ್ವವನ ಪರವಾಣ ಪರವಾಣ ಪರ್ವವನ ಪ್ರವಾಣ ಪರವಾಣ ಪರವಾಣ ಪರ್ವವನ ಪರವಾಣ ಪ್ರವಾಣ ಪ್ರವಾಣ ಪ್ರವಾಣ ಪ್ರವಾಣ ಪ್ರವಾಣ ಪರವಾಣ ಪ್ರವಾಣ ಪ್ರವಾ		6"×2'—0"				
ಿ ತರ್ವನಾಗಳು ವಿಕ್ರಮ ಸಂವರ್ಷನೆಗೆಯ ಬರೆ ನಿ ಹುನಾಗಳು ವಿಕ್ರಮ ಸಂವರ್ಷನೆಗೆ ವಾಘನಾಗಿ	ಿ ತ್ರಗವಾರಸಿಂಹಜೇವರಸರುರಾಜ್ಯಂಗೆಯ ಖರೆ ನಿ ಹುವಾಗಳು ವಿಕ್ರಮ ಸಂವತ್ಯರದ ವೂಘನುಂಚ , ಕಾದಿ ಬಿ ಹಿಜ್ಜಿಸತ್ತು ಡೆಮಗಂಬಾದಯನಿಹುಸಿದಬೇರಗಲು 11 ಹಿಜ್ಜಿಸ್ತು ಸ್ವಿಕಂಪವುರಂಕಾಳಗದೊಳು ಹಂದಗಾಮುಂಪ 11 ಹಿಜ್ಜಿಸಿಸ್ತು ಸ್ವಿಕಂಪವುರಂಕಾಳಗದೊಳು ಹಂದಗಾಮುಂಪ ಸ್ವರ್ವಹಾಮುಂಪ ಸ್ಥಕ್ಷು ಪ್ರಮುಖ ವೀರಗಲ್ಲು, ಪ್ರವರ್ಣ ಪ್ರೀತ್ಯ ಸ್ವರ್ವಹಿಸಿದ ಹೆಸ್ಟ್ ಸ್ಟಕ್ಟು ಸ್ವಿಕ್ಟ್ ಸ್ಟಕ್ಟು ಸ್ವಿಕ್ಟ್ ಸ್ಟಕ್ಟ್ ಸ್ಟ್ಟ್ ಸ್ಟಕ್ಟ್ ಸ್ಟಕ್ಟ್ ಸ್ಟ್ಟ್ ಸ್ಟ್ಟ್ ಸ್ಟ	(1ನೆಯ ಪಟ್ಟ)	سررين بالمستون في المستون المس				
ಿ ದುವಾಗಳು ವಿಶ್ರಮ ಸಂವತ್ಸರದ ವಾಘಸುಂಟ . (2ನೆಯ ಪಟ್ಟ) (3ನೆಯ ಪಟ್ಟ) (3ನೆಯ ಪಟ್ಟ) (4) (5) ಕ್ಕೆ ಸ್ಥಿ ಸ್ಥಿ ಕಂಡವುರಂಕಾಳಗದೊಳು ಚಂದಗಾಮುಂಡ 11 (5) (6) ಕ್ಕೆ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರವಾಣ-3'-6" x 2'-0" (7) ಸ್ಟೆ ಸ್ಥಿ ಸ್ಟ್ರಿ ಶ್ರೀಮನ್ನ ಹಾಮಣ್ಯ ಳೇತ್ವರ	ಿ ದುವಾಗಳು ವಿಶ್ರಮ ಸಂವತ್ಸರದ ವಾಘಸುಂಅ . (2ನೆಯ ಪಟ್ಟ) 4 ಕ್ರೀಸ್ನೆ ಬ್ರ ಕಂದವುರಂಶಾಳಗದೊಳು ಹಂದಗಾಮುಂದ 11 ಆದೇ ಸ್ಥೆ ಆದ್ದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರಮೂಣ3'-6"×2'-0" (1ನೆಯ ಪಟ್ಟ) 1 ಸ್ಪನ್ನು ಕ್ರೀಮನ್ನ ಹಾಮಣ್ಣ ಳೇಕ್ಟರ	ಸ್ಪಸ್ತ್ರಸವನ್ನು ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮತುಪ್ರತಾಪಹಕ್ರನ					
(೨ನೆಯ ಪಟ್ಟ) 11 ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರಮಾಣ-3'-6"×2'-0" (1ನೆಯ ಪಟ್ಟ) 1 ಸ್ಪಟ್ಟ ಕ್ರೀಮನ್ನ ಹಾಮಣ್ಯ ಳೇಕ್ಟರ 2 ಕ್ರೀಮೀರನಾರಸಿಂಗ 3 ದೇರ್ಮುಕ್ಟು((೨ನೆಯ ಪಟ್ಟ) 4 ಕ್ರೀಸ್ಪೆಸ್ತಿ ಕಂದವುರಂಕಾಳಗರೊಳು ಚಂದಗಾಮುಂಡ 11 ಚಿದ್ದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರಮಾಣ-3'-6" x 2'-0" (1ನೆಯ ಪಟ್ಟ) 1 ಸ್ಪೆಸ್ತಿಸ್ತಿಕ್ರೀಮನ್ನ ಹಾಮಣ್ಯ ಳೇಕ್ಕರ						
11 ಆದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲ. ಪ್ರಮಾಣ3'6" × 2'0" (1ನೆಯ ಪಟ್ಟ) ಸ್ಥಿಸ್ತಿ ಕ್ರೀಮನ್ನ ಹಾಮಣ್ಯ ಳೇಕ್ವರ ಪರ್ಮಾಣ3'6" × 2'0" (2ನೆಯ ಪಟ್ಟಿ) ಕಪ್ಪೆ ಯನಾಯಕನರಸನ ಹುರದ ಘಟ್ಟವೊ ಳಗೆಪಲ್ಪೂ ಬುನಾಯಕನರಸನ ಹುರದ ಘಟ್ಟವೊ ಭರ್ಗಪಲ್ಪೂ ಬುನಾಯಕನರಸನ ಹುರದ ಘಟ್ಟವೊ ಭರ್ಗಪಲ್ಪಾ ಪ್ರಮಾಣಕ್ಕೆ ಯನಾಯಕನರಸನ	11 ಆದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರಮಣ –3' – 6" × 2' – 0" (1ನೆಯ ಪಟ್ಟ) ಸ್ಥಸ್ತು ಕ್ರೀಮಸ್ಥ ಹಾಮಣ್ಯ ಳೇಕ್ಟರ ಪರ್ವಾಪಕ್ಷ ಪ್ರಸ್ತು ಕ್ರೀಮಸ್ಥ ಹಾಮಣ್ಯ ಳೇಕ್ಟರ ಪರ್ವಪ್ರ ಪ್ರಸ್ತು ಕ್ರೀಮಸ್ಥ ಹಾಮಣ್ಯ ಳೇಕ್ಟರ ಪರ್ವಪ್ರ ಪ್ರಸ್ತು ಕ್ರೀಮಸ್ಥ ಹಾಮಣ್ಯ ಕೇಕ್ಟರ ಪರ್ವಪ್ರ ಪರ್ಗ ಪರ್ವಪ್ರ ಸಾಸ್ತ್ರ ಪರ್ವಪ್ರ ಪರ್ವ ಪರ್ವ	ಿ ದುವಾಗಳು ವಿಕ್ರಮ ಸಂವತ್ಸರದ ಮಾಘಸಾಂಚ .					
ಆದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರಮಣಾ3'-6" x 2'—0" (1ನೆಯ ಪಟ್ಟ)	ಆದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲ. ಪ್ರಮಾಣ-3'-6" x 2'-0" (1ನೆಯ ಪಟ್ಟ)	(2ನೆಯ ಪಟ್ಟ)	ಿ ಆ್ಡುಸತ್ತೊಡೆವುಗಂವಾದಯನಿಕ್ಕುಗಿದಬೇರಗಲು				
ಆದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರಮಾಣ3'-6"×2'-0" (1ನೆಯ ಪಟ್ಟ) ಸ್ವಸ್ತು ಕ್ರೀಮನ್ನ ಹಾಮಣ್ಯ ಳೇಕ್ವರ ಪರ್ಮನ್ನ ಕ್ರೀವೀರನಾರಸಿಂಗ ಪರ್ಮನ್ಯ ಹಾಮಣ್ಯ ಳೇಕ್ವರ ಪರ್ಮನ್ನ ಕ್ರೀವೀರನಾರಸಿಂಗ ಪರ್ಮನ್ನ ಹುನಾಯಕನರಸನ ಹುರದ ಘಟ್ಟಮೊ ಭೆಗೆಪಲಂಬಿಂಬರುಕಳ್ಳರುತಾಗಿದಡೆ ಕೊನ್ನು ತಾನುಂಸುರಲೋಕಪ್ರು ಪ್ರನಾಪಕನ್ನೆ ಯನಾಯಕನವುಗ ಬಿ ಬ್ರ ನಾಪಕನ್ನೆ ಯನಾಯಕನಮಗ ಬಿ ಬ್ರ ನಾಪಕನ್ನೆ ಯನಾಯಕನಮಗ ಬಿ ಬ್ರ ನಾಪಕನ್ನಂದು ಬೇಕಣಂ ಪರೋಕ್ಷನಿನೆಯನುಂಪಹಡಿ ವೀರಗಲ್ಲನಿಲಿಸಿದ ಸಾಸಿರ ಪ್ರವಾಣ-ಪ್ರಕ್ಷ ಪ್ರವಾಣ ಪ್ರವಾಣ-ಪ್ರಕ್ಷ ಪ್ರವಾಣ-ಪ್ರಕ್ಷ ಪ್ರವಾಣ-ಪ್ರಕ್ಷ ಪ್ರವಾಣ-ಪ್ರಕ್ಷ ಪ್ರವಾಣ-ಪ್ರಕ್ಷ ಪ್ರವಾಣ-ಪ್ರಕ್ಷ ಪ್ರವಾಣ-ಪ್ರಕ್ಷ ಪ್ರವಾಣ-ಪ್ರಕ್ಷ ಪ್ರವಾಣ-ಪ್ರಕ್ಷ ಪ್ರವಾಣಿಸಿದ ಪ್ರಕ್ಷ ಪ್ರವಾಣಿಸಿದ ಪ್ರಸ್ತಿ ಪ್ರವಾಣಿಸಿದ ಪ್ರಕ್ಷ ಪ್ರವಾಣಿಸಿದ ಪ್ರವಾಣ ಪ್ರಕ್ಷ ಪ್ರವಾಣಿಸಿದ ಪ್ರವಾಣ ಪ್ರಕ್ಷ ಪ್ರವಾಣಿಸಿದ ಪ್ರಕ್ಷ ಪ್ರವಾಣಿಸಿದ ಪ್ರಕ್ಷ ಪ್ರವಾಣಿಸಿದ ಪ್ರಕ್ಷ ಪ್ರವಾಣಿಸಿದ ಸಿದಿನ ಪ್ರವಾಣ ಪ್ರಕ್ಷ ಪ್ರವಾಣಿಸಿದ ಪ್ರವಾಣ ಪ್ರಕ್ಷ ಪ್ರವಾಣಿಸಿದ ಪ್ರವಾಣ ಪ್ರಕ್ಷ ಪ್ರಕ್ಷ ಪ್ರಕ್ಷ ಪ್ರಕ್ಷ ಪ್ರಕ್ಷ ಪ್ರಕ್ಷ ಪ್ರವಾಣ ಪ್ರಕ್ಷ ಪ್ರಕ್ ಪ್ರಕ್ಷ ಪ್ರಕ್ತ ಪ್ರಕ್ಷ ಪ್ರಕ್ಷ ಪ್ರಕ್ಷ ಪ್ರಕ್ಷ ಪ್ರಕ್ಷ ಪ್ರಕ್ಷ ಪ್ರಕ್ಷ ಪ್ರಕ್ಷ ಪ್ರಕ್ಷ	ಆದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರಮಾಣ-3'-6" × 2'-0" (1ನೆಯ ಪಟ್ಟ) ಸ್ಟರ್ಸ್ಪ ಶ್ರೀಮನ್ನ ಹಾಮಣ್ಯ ಳೇಕ್ವರ ಪೇರ್ಮ್ರಾಥ್ವೀ	 ಕ್ರೀಸ್ಪಸ್ತಿಕಂದವುರಂಕಾಳಗದೊಳು ಚಂದಗಾವಹಿಂಡ 	Land Carrie				
ಪ್ರವರ್ಣ-3'-6" × 2'-0" (1ನೆಯ ಪಟ್ಟ) 1 ಸ್ವಸ್ತು ಕ್ರೀಮನ್ನ ಹಾಮಣ್ಯ ಳೇಕ್ಟರ	ಪ್ರಮಾಣ3' — 6" × 2' — 0" (1ನೆಯ ಪಟ್ಟ)	1	1				
ಪ್ರವರ್ಣ-3'-6" × 2'-0" (1ನೆಯ ಪಟ್ಟ) 1 ಸ್ವಸ್ತು ಕ್ರೀಮನ್ನ ಹಾಮಣ್ಯ ಳೇಕ್ಟರ	ಪ್ರಮಾಣ3' — 6" × 2' — 0" (1ನೆಯ ಪಟ್ಟ)	ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2	ನೆಯ ವೀರಗಲ್ಲ.				
(1ನೆಯ ಪಟ್ಟ)	(1ನೆಯ ಶಟ್ಟ) * ಸ್ಪಸ್ತು ಶ್ರೀಮನ್ನ ಹಾವ್ಯೂ ಳೇಕ್ಟರ * ಪೇರ್ಮ್ರಾಥ್ವೀ						
ಿ ಸ್ಪಸ್ತು ಕ್ರೀಮನ್ನ ಹಾನುಣ್ಯ ಳೇಕ್ವರ	ಿ ಸೈಸ್ತಿತ್ರೀಮನ್ನ ಹಾವಣ್ಣ ಳೇಕ್ಷರ		0 / 2 0				
್ತಿ ದೇವರ್ಬ್ರಾಥ್ಟೀ	ಿ ದೇವರ್ಬ್ರಾಥ್ವೀ	1 ಸ್ಪಸ್ತ ಕ್ರೀಮನ್ನ ಹಾಮಣ್ಣ ಳೇಕ್ವರ					
ಿ ದೇವರ್ಬ್ರಾಥ್ವೀ	ಿದೇವರ್ಟ್ರಾಥ್ವೀ (೧೯೩೮ ಪಟ್ಟ) ಹರದ ಘಟ್ಟರೊ (೧೯೩೮ ಪಟ್ಟ) ಹರದ ಘಟ್ಟರೊ (೧೯೩೮ ಪಟ್ಟ) ಭಗಪಲಾಖಂಬರುಕಳ್ಳರುತಾಗಿದ್ದರೆ ಕೊನ್ನು ತಾನುಂಸುರಲೋಕವ್ರು ಸ್ಥಾನ್ ಪ್ರವಾಶಕನ್ನೆ ಯನಾಯಕನವುಗ	2	ಕ್ರೀದೀರವಾರಸಿಂಗ				
(೨ನೆಯ ಸಟ್ಟ) ಶಕ್ಷೆ ಧುನಾಯಕನರಸನ ಹುರದ ಘಟ್ಟರೊ ಶರ್ಗೆ ಪ್ರಾಣಾಯಕನರಸನ ಹುರದ ಘಟ್ಟರೊ ಶರ್ಗೆ ಪ್ರಾಣಾಯಕನರಸನ ಹುರದ ಘಟ್ಟರೊ ಶರ್ಗೆ ಪ್ರಾಣಾಯಕನರಸನ	(೨ನೆಡು ಪಟ್ಟ) * ಕನ್ನೆ ಡುನಾಡುಕನರಸನ ಹುರದ ಘಟ್ಟರೊ * ಳಗೆಪಲಂಬಂಬರುಕಳ್ಳರುತಾಗಿದಡೆ ಕೊನ್ನು ತಾನುಂಸುರಲೋಕಸ್ರಾ 10 ಪ್ರನಾವಕನ್ನೆ ಡುನಾಡುಕನವುಗ	ಿ ದೇವರ್ಬುಥ್ನೀ	the second secon				
ಕನ್ನೆ ಹುನಾಯಕನರಸನ ಹುರರ ಘಟ್ಟರೊ 9 ಳಗೆಪಲಂಬಂಬರುಕಳ್ಳರುತಾಗಿದಡೆ ಕೊನ್ನು ತಾನುಂಸುರಲೋಕಪ್ರು 10 ಪ್ರನಾರಕನ್ನೆ ಹುನಾಯಕನಮಗ	ಕನ್ನೆ ಹುನಾಯಕನರಸನ ಹುರರ ಘಟ್ಟವೊ 9 ಳಗೆಸಲಂಬಿಂಬರುಕಳ್ಳರುತಾಗಿರಡೆ ಕೊನ್ನು ತಾನುಂಸುರಲೋಕಪ್ರಾ 10 ಪ್ರನಾದಕನ್ನೆ ಯನಾಯಕನವುಗ	4_6					
ಕನ್ನೆ ಹುನಾಯಕನರಸನ ಹುರರ ಘಟ್ಟರೊ 9 ಳಗೆಪಲಂಬಂಬರುಕಳ್ಳರುತಾಗಿದಡೆ ಕೊನ್ನು ತಾನುಂಸುರಲೋಕಪ್ರು 10 ಪ್ರನಾರಕನ್ನೆ ಹುನಾಯಕನಮಗ	ಕನ್ನೆ ಹುನಾಯಕನರಸನ ಹುರರ ಘಟ್ಟವೊ 9 ಳಗೆಸಲಂಬಿಂಬರುಕಳ್ಳರುತಾಗಿರಡೆ ಕೊನ್ನು ತಾನುಂಸುರಲೋಕಪ್ರಾ 10 ಪ್ರನಾದಕನ್ನೆ ಯನಾಯಕನವುಗ	(೧ನೆಯ ಪಟ್ಟೆ)					
ಿ ಭಗಷಲಂಬಂಬರುಕಳ್ಳರುತಾಗಿದ್ದ ಕೊನ್ನು ತಾನುಂಸುರಲೋಕಪ್ರಾ ಬ ಪ್ರನಾರಕನ್ನೆ ಯನಾಯಕನಮಗ ಬಿ ಬ ಜ್ವನಾತನತಂದು ದೇಕಣಂ ಪರೋಕ್ಷನಿನೆಯನುವಾಡಿನಿ ನೀರಗಲ್ಲಿನಿಲಿಸಿರ ಜ	ಿ ಭಗಷಲಂಖಂಬರುಕಕ್ಕರುತಾಗಿದಡೆ ಕೊನ್ನು ತಾನುಂಸುರಲೋಕಪ್ರು ಬ ಪ್ರನಾರಕನ್ನೆ ಯನಾಯಕನಮಗೆ ಬಿ ಬ ಜ್ವ ನಾತನತಂದು ದೇಕಣಂ ಪರೋಕ್ಷನಿನೆಯಮಂದಾಡಿ ವೀರಗಜ್ಞನಿಲಿಸಿದ ಜ ಸಾಸಿರ	1					
10 ಪ್ರನಾರಕನ್ನೆ ಹುನಾಹುಕನವುಗ	10 ಪ್ರನಾಶಕನ್ನೆ ಹುನಾಹುಕನವುಗ						
10 ಪ್ರನಾರಕನ್ನೆ ಹುನಾಹುಕನವುಗ	10 ಪ್ರನಾಶಕನ್ನೆ ಹುನಾಹುಕನವುಗ	9 ಳಗೆಪಲಾಖಂಖರುಕಕ್ಳರುತಾಗಿದಡೆ	ಕೊನ್ನು ತಾನುಂಸುರಲೋಕಪ್ರಾ				
11 ಜ್ವನಾತನತಂನು ದೇಕಣಾ ಪರೋಕ್ಷನಿನೆಯನುಂಪಾಡಿ ನೀರಗಲ್ಲಿ ನಿಲಿಸಿದ 12 ಅದೇ ಹೋಬಳ ತೊಳಲು ಗ್ರಾಮದ ವೀರಾಚಾರಿಯ ಕಾಫಿಕೋಟದಲ್ಲಿ ಜೆನವಿಗ್ರಹವಿರುವ ಪಾಳುಬೆಸ್ತ್ರಿಯ ಬಳಿ ಇರುವ ಕಲ್ಲು. ಪ್ರವಾಣ—3'—0"×1'—6" 1 ತ್ರೀವುತ್ಪರಮಗಂಭೀರಸ್ಥಾದ್ಯಾದಾ 2 ಮೇಘಲಾಂಚನಂ ಜೇರ್ಪತ್ತ್ರ್ರೈಳೋಕ್ಯನಾ 3 ಫಸ್ಫಾಸಾಸಾನಂಜಿನಸಾಸನಂ ಸ್ಪಸ್ತಿಯಮನಿನಿ 3 ಫಸ್ಫಾಸಾಸಾನಂಜಿನಸಾಸನಂ ಸ್ಪಸ್ತಿಯಮನಿನಿ 10 ರು ಇನಿಸಕ್ಕೆ ಯುಕ್ಕಿ ಪೂಜಿಸಿದಗದ್ದಾಣವೆದ್ದ	11 ಕ್ಷ್ಮನಾತನತಂದು ದೇಕಣಂ ಪರೋಕ್ಷನಿನೆಯನುಂದಾಡಿ ನೀರಗಲ್ಲನಿಲಿಸಿರ 12 ಆದೇ ಹೋಬಳ ತೊಳಲು ಗ್ರಾಮದ ನೀರಾಚಾರಿಯ ಕಾಫಿಕೋಟದಲ್ಲಿ ಜಿನವಿಗ್ರಹವಿರುವೆ ಪಾಳುಬಿಸ್ತಿಯ ಬಳ ಇರುವ ಕಲ್ಲು. 13 ಪ್ರವಾಣ—3′—0″×1′—6″ 1 ಕ್ರೀವ್ರತ್ಪರಮಗಂಭೀರಸ್ವಾದ್ಯಾದಾ ಕಿಸಿದರು ದೇವರಮನೆಯ ಪರಿಸೂತ್ರದಗಟ್ಟುಂಕಟ್ಟೆ ಬಿಸಿದರು ದೇವರಮನೆಯ ಪರಿಸೂತ್ರದಗಟ್ಟುಂಕಟ್ಟೆ ಬಿಸಿದರು ಮನೆಯುವೂಡಿನಮನ್ನುರನುಮಂನಟ ಕನ್ನುಸಾವನಂಜಿನಸಾವನಂಗನ್ನೆಸ್ತಿಯಮನಿ ರಾಜಿಸುತ್ತರೆಯ ಪರಿಸ್ತಾರ್ಥಾಯಗುಣಸಂಪನ್ನ ರಪ್ಪಕಭೆಯಲಾಂ 10 ರಾಜಿಸುಕ್ಕೆಯುಕ್ಕೆ ಪೂಜಿಸಿದಗರಾಣಕವ್ಪು ಬುಸ್ತಗಪೂಡಿನ ಬಳುಸ	10 ಪೃನಾರಕನ್ನೆ ಯನಾಯಕನಮಿಗೆ					
12 ಆರ್ಡ್ ಹೋಬಳ ತೊಳಲು ಗ್ರಾಮದ ವೀರಾಚಾರಿಯ ಕಾಫಿಕೋಟದಲ್ಲಿ ಜೆನವಿಗ್ರಹವಿರುವೆ ಪಾಳುಬಸ್ತಿಯ ಬಳ ಇರುವ ಕಲ್ಲು. ಪ್ರವಾಣ—3'—0"×1'—6" 1 ತ್ರೀವ್ರತ್ಪರಮಗಂಭೀರಸ್ಥಾದ್ದಾರಾ 3 ಸಿದರು ದೇವರಮನೆಯ ಪರಿಸೂತ್ರದಗಟ್ಟುಂಕಟ್ಟಿ 3 ಫಸ್ಫಾಸಾಸನಂಜಿನಸಾಸನಂ ಸ್ಪಸ್ತಿಯಮನಿನ ರಾನಿಸಕ್ಕಾಯವನಿನ ತಿ	12 ఆద్రి త్యూట్ త్యూలు గ్రామద వ్రికాణందు కాఫిక్యట్రల్లి జీనవిగ్రే తవిరువే పాళుట్స్తియ ఒక ఇరువే కాల్లు. బ్రవణణ—3'—0"×1'—6" 1 శ్రీకమక్పరమగంభికరాణ్యద్యాదా శ్రీకమక్పరమగంభికరాణ్యద్యాదా శ్రీకమక్పరమగంభికరాణ్యద్యాదా శ్రీకమక్పరమనుముందుని జీరిలు ద్వివరమనేయ జీరిగుత్రదాగట్కం కట్ట్లే టి. మీదరు ద్వివరమనేయ జీరిగుత్వదాగట్కం కట్ట్లే టి. మీదరు ద్వివరమనేయ జీరిగుత్వదాగట్కం కట్ట్లే టి. మీదరు ద్వివరమనేయ జీరిగుత్వదాగట్లు కెట్ట్లే టి. మీదరు ద్వివరమనేయం మందినమన్న కెట్ట్లు టి. మీదరు ద్వివరమనేయం మీదరు ద్వివరమనేయ జీరిగుత్వదాన టి. మీదరు ద్వివర్శుల్లు టి. మీదరు ద్వివర్శుల్లు టి. మీదరు మీదరు మీదరు మీదరు మీదరు ద్వివర్శుల్లు టి. మీదరు మీదర	11 ಜ್ಞ ನಾತನತಂದು ದೇಕಣಾ ಪರೋಕ್ಷವಿ	ನೆದುಮಂವಾಡಿ ವೀರಗಲ್ಲಿನಿಲಿಸಿರ				
ಅಧೇ ಹೋಬಳ ತೊಳಲು ಗ್ರಾಮದ ವೀರಾಚಾರಿಯ ಕಾಫಿಕೋಟದಲ್ಲಿ ಜೆನವಿಗ್ರಹವಿರುವೆ ಪಾಳುಬಸ್ತಿಯ ಬಳ ಇರುವ ಕಲ್ಲು. ಪ್ರವಾಣ—3'—0"×1'—6" ತ್ರೀವುತ್ಪರಮಗಂಭೀರಸ್ಕಾರ್ಭಾರಾ ಕಿಸಿದರು ದೇವರಮನೆಯ ಪರಿಸೂತ್ರದಗಟ್ಟುಂಕಟ್ಟ ನೋಘಲಾಂಚನಂ ಜೇಯಾತ್ತ್ರೈಳೋಕ್ಯನಾ ಅಮಿಸಿದರುಮನೆಯುವೂಡಿನಡುವುತ್ತರನುಮಂನಟ ತ ಫಸ್ಫಾಸಾಸನಂಜಿನಸಾಸನಂ ಸ್ಪಸ್ತಿಯಮನಿ ರಿ ಕಾನಿಸಕ್ಕೆಯುಕ್ಕಿ ಪೂಜಿಸಿದಗರಾಣಕವೆವು	ಅಧೇ ಹೋಬಳ ತೊಳಲು ಗ್ರಾಮದ ನೀರಾಚಾರಿಯ ಕಾಫಿಕೋಟದಲ್ಲಿ ಜೆನವಿಗ್ರಹವಿರುವ ಪಾಳುಬಸ್ತಿಯ ಬಳಿ ಇರುವ ಕಲ್ಲು. ಪ್ರವಾಣ—3'—0"×1'—6" 1 ತ್ರೀವತ್ಪರಮಗಂಭೀರಸ್ಥಾದ್ದಾದಾ ಕಿಂದರು ನೆಯ ಪರಿಸೂತ್ರದಗಟ್ಟುಂಕಟ್ಟ 2 ವೋಘಲಾಂಚನಂ ಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾ ಕಿಂಬಿನರುಮನೆಯುವಡಿನವು ಸ್ಥಕ್ತನುವುನಟ 3 ಫಸ್ಫಾಸಾ ಸನಂಜಿನಸಾಸನಂ ಸ್ಪಸ್ತಿಯಮನಿ 10 ರು ಇನಿಸಕ್ಕ ಯುಕ್ಕಿ ಪೂಜಿಸಿದಗೆ ದ್ಯಾಣವೆವು 4 ಯಮಸ್ಫಾಧ್ಯಾಯಗುಣಸಂಪನ್ನ ರಪ್ಪಕ್ಕಳಯುಕಾಂ 11 ತ್ತು ಇನ್ತ ಪ್ರೈದಕ್ಕೆ ಸಾಕ್ಷಿ ಮುಸ್ತಗವುಣ್ಯನು ಭಾಸ	-					
ಅಧೇ ಹೋಬಳ ತೊಳಲು ಗ್ರಾಮದ ವೀರಾಚಾರಿಯ ಕಾಫಿಕೋಟದಲ್ಲಿ ಜೆನವಿಗ್ರಹವಿರುವೆ ಪಾಳುಬಸ್ತಿಯ ಬಳ ಇರುವ ಕಲ್ಲು. ಪ್ರವಾಣ—3'—0"×1'—6" ತ್ರೀವುತ್ಪರಮಗಂಭೀರಸ್ಕಾರ್ಭಾರಾ ಕಿಸಿದರು ದೇವರಮನೆಯ ಪರಿಸೂತ್ರದಗಟ್ಟುಂಕಟ್ಟ ನೋಘಲಾಂಚನಂ ಜೇಯಾತ್ತ್ರೈಳೋಕ್ಯನಾ ಅಮಿಸಿದರುಮನೆಯುವೂಡಿನಡುವುತ್ತರನುಮಂನಟ ತ ಫಸ್ಫಾಸಾಸನಂಜಿನಸಾಸನಂ ಸ್ಪಸ್ತಿಯಮನಿ ರಿ ಕಾನಿಸಕ್ಕೆಯುಕ್ಕಿ ಪೂಜಿಸಿದಗರಾಣಕವೆವು	ಅಧೇ ಹೋಬಳ ತೊಳಲು ಗ್ರಾಮದ ನೀರಾಚಾರಿಯ ಕಾಫಿಕೋಟದಲ್ಲಿ ಜೆನವಿಗ್ರಹವಿರುವ ಪಾಳುಬಸ್ತಿಯ ಬಳಿ ಇರುವ ಕಲ್ಲು. ಪ್ರವಾಣ—3'—0"×1'—6" 1 ತ್ರೀವತ್ಪರಮಗಂಭೀರಸ್ಥಾದ್ದಾದಾ ಕಿಂದರು ನೆಯ ಪರಿಸೂತ್ರದಗಟ್ಟುಂಕಟ್ಟ 2 ವೋಘಲಾಂಚನಂ ಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾ ಕಿಂಬಿನರುಮನೆಯುವಡಿನವು ಸ್ಥಕ್ತನುವುನಟ 3 ಫಸ್ಫಾಸಾ ಸನಂಜಿನಸಾಸನಂ ಸ್ಪಸ್ತಿಯಮನಿ 10 ರು ಇನಿಸಕ್ಕ ಯುಕ್ಕಿ ಪೂಜಿಸಿದಗೆ ದ್ಯಾಣವೆವು 4 ಯಮಸ್ಫಾಧ್ಯಾಯಗುಣಸಂಪನ್ನ ರಪ್ಪಕ್ಕಳಯುಕಾಂ 11 ತ್ತು ಇನ್ತ ಪ್ರೈದಕ್ಕೆ ಸಾಕ್ಷಿ ಮುಸ್ತಗವುಣ್ಯನು ಭಾಸ	13					
ಅಧೇ ಹೋಬಳ ತೊಳಲು ಗ್ರಾಮದ ವೀರಾಚಾರಿಯ ಕಾಫಿಕೋಟದಲ್ಲಿ ಜೆನವಿಗ್ರಹವಿರುವೆ ಪಾಳುಬಸ್ತಿಯ ಬಳ ಇರುವ ಕಲ್ಲು. ಪ್ರವಾಣ—3'—0"×1'—6" ತ್ರೀವುತ್ಪರಮಗಂಭೀರಸ್ಕಾರ್ಭಾರಾ ಕಿಸಿದರು ದೇವರಮನೆಯ ಪರಿಸೂತ್ರದಗಟ್ಟುಂಕಟ್ಟ ನೋಘಲಾಂಚನಂ ಜೇಯಾತ್ತ್ರೈಳೋಕ್ಯನಾ ಅಮಿಸಿದರುಮನೆಯುವೂಡಿನಡುವುತ್ತರನುಮಂನಟ ತ ಫಸ್ಫಾಸಾಸನಂಜಿನಸಾಸನಂ ಸ್ಪಸ್ತಿಯಮನಿ ರಿ ಕಾನಿಸಕ್ಕೆಯುಕ್ಕಿ ಪೂಜಿಸಿದಗರಾಣಕವೆವು	ಅಧೇ ಹೋಬಳ ತೊಳಲು ಗ್ರಾಮದ ನೀರಾಚಾರಿಯ ಕಾಫಿಕೋಟದಲ್ಲಿ ಜೆನವಿಗ್ರಹವಿರುವ ಪಾಳುಬಸ್ತಿಯ ಬಳಿ ಇರುವ ಕಲ್ಲು. ಪ್ರವಾಣ—3'—0"×1'—6" 1 ತ್ರೀವತ್ಪರಮಗಂಭೀರಸ್ಥಾದ್ದಾದಾ ಕಿಂದರು ನೆಯ ಪರಿಸೂತ್ರದಗಟ್ಟು ಕಟ್ಟ 2 ವೋಘಲಾಂಚನಂ ಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾ ಕಿಂಬಿನರುಮನೆಯುವಡಿನವು ಸ್ಥಕ್ತನಾವು ಕಟ್ಟ 3 ಫಸ್ಫಾಸಾ ಸನಂಜಿನಸಾ ಸರು ಸ್ಪಸ್ತಿಯಮನಿ 10 ರು ಇನಿಸಕ್ಕ ಯುಕ್ಕಿ ಪೂಜಿಸಿದಗೆ ದ್ಯಾಣವೆದ್ದ 4 ಯಮಸ್ಥಾಧ್ಯಾಯಗುಣಸಂಪನ್ನ ರಪ್ಪಕಥೆಯಲಾಂ 11 ತ್ತು ಇನ್ತ ಪ್ರೈದಕ್ಕೆ ಸಾಕ್ಷಿ ಮುಸ್ತ ಗವುಣ್ಣ ನು ಭಾಸ	1	2				
ಪಾಳುಬಸ್ತಿಯ ಬಳಿ ಇರುವೆ ಕಲ್ಲು. ಪ್ರವಾಣ—3'—0" × 1'—6" 1 ಕ್ರೀವಂತ್ಪರಮಗಂಭೀರಸ್ಕಾರ್ಯಾರಾ 2 ವೋಘಲಾಂಚನಂ ಜೇಯೊತ್ತೆ ರೃತಿ ಸೋಕ್ಷನಾ 3 ಫಸ್ಫಾಸಾಸನಂಜಿನಸಾಸನಂ ಸ್ಪಸ್ತಿಯಮನಿ 4 ರು ಇನಿಸಕ್ಕೆ ಯುಕ್ಕಿ ಪೂಜಿಸಿರಗರಾಕ್ಷಣವೆವು	ಪಾಳುಟಿಸ್ತಿಯ ಬಳಿ ಇರುವೆ ಕಲ್ಲು. ಪ್ರವಾಣ—3'—0"×1'—6" 1 ತ್ರೀವೃತ್ಪರಮಗಂಭೀರಸ್ಕಾದ್ದಾದಾ ಕ್ಲಿ ಸಿದರು ದೇವರಮನೆಯ ಪರಿಸೂತ್ರದಗಟ್ಟುಂಕಟ್ಟ ಕ್ಲಿ ಮೇಘಲಾಂಚನಂ ಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾ ಕ್ಲಿ ಬಿಸಿದರುಮನೆಯುಮೂಡಿನಡುವುಕ್ತರನುಮಂನಟ ಕ್ಲಿ ಸ್ಟ್ರಾಸಾ ಸನಂಜಿನಸಾಸನಂ ಸ್ಪ್ರಸ್ತಿಯಮನಿ ರವುಕ್ಯಭಿಯಮನಿ ರವುಕ್ಯಭಿಯಮನಿ ರವುಕ್ಯಭಿಯಮನಿ ರವುಕ್ಯಭಿಯಮನಿ ರವುಕ್ಯಭಿಯವಾಗಿ ರವುಕ್ಯಭಿಯಮನಿ ರವುಕ್ಯಭಿಯವಾಗಿ ರವುಕ್ರಭಿಯವಾಗಿ ರವುಕ್ಯಭಿಯವಾಗಿ ರವುಕ್ಯಭಿಯವಾಗಿ ರವುಕ್ಯಭಿಯವಾಗಿ ರವುಕ್ಯಭಿಯವಾಗಿ ರವುಕ್ಯಭಿಯವಾಗಿದ್ದ ರವುಕ್ಯಭಿಯವಾಗಿ ರವುಕ್ಯಭಿಯವಾಗಿ ರವುಕ್ಯಭಿಯವಾಗಿ ರವುಕ್ಯಭಿಯವಾಗಿ ರವುಕ್ಯಭಿಯವಾಗಿ ರವುಕ್ಯಭಿಯವಾಗಿ ರವುಕ್ಯಭಿಯವಾಗಿ ರವುಕ್ಯಭಿಯವಾಗಿದ್ದ ರವುಕ್ಯಭಿಯವಾಗಿ ರವುಕ್ರಭಿಯವಾಗಿ ರವುಕ್ಯಭಿಯವಾಗಿ ರವುಕ್ರಭಿಯವಾಗಿ ರವುಕ್ರಭಿಯವಾಗಿ ರವುಕ್ರಭಿಯವಾಗಿ ರವುಕ್ಯಭಿಯವಾಗಿ ರವುಕ್ರಭಿಯವಾಗಿ ರವುಕ್ರಭಿಯ						
ಪ್ರವಾಣ—3'—0" × 1'—6" 1 ಕ್ರೀವ್ರತ್ಪರವುಗಂಭೀರಸ್ಕಾದ್ದಾರಾ ಕಿನಿರು ದೇವರಮನೆಯ ಪರಿಸೂತ್ರದಗಟ್ಟುಂಕಟ್ಟೆ ಕಿನ್ನೂಸಾಂಜೆನಂ ಜೇಯಾತ್ತ್ರೈ ಕ್ರೀಕ್ಯನಾ ಕಿನಿಸಿದರುಮನೆಯುವೂಡಿನವರ್ಷಕ್ರಿನುಮಂನಟ ಕಿನ್ನಾಸಾಸನಂಜೆನಸಾಸನಂ ಸ್ಪಸ್ತಿಯಮನಿ 10 ರು ಇನಿಸಕ್ಕೆ ಯುಕ್ಕಿ ಪೂಜಿಸಿದಗೆದ್ದಾಣವೆಪ್ಪ	ಪ್ರವಾಣ—3'—0" × 1'—6" 1 ಕ್ರೀವ್ಯಕ್ಷ್ಯರವುಗಂಭೀರಸ್ಟ್ರಾದ್ಯಾದಾ ಕಿ ಸಿದರು ದೇವರಮನೆಯ ಪರಿಸೂತ್ರದಗಟ್ಟುಂಕಟ್ಟ ಕಿ ಬೆರು ದೇವರಮನೆಯ ಪರಿಸೂತ್ರದಗಟ್ಟುಂಕಟ್ಟ ಕಿ ಬಿಸಿದರುವುನೆಯಂವೂಡಿನಡುವುಕಿಂನಟ ಕಿ ಘನ್ಬುಸಂಪೂಜಿನಸಾಸನಂ!ಸ್ಪಸ್ತ್ರಿಯಮನಿ ರು ಇನಿಸಕ್ಕೆ ಯುಕ್ಕಿ ಪೂಜಿಸಿದಗದ್ಬಾಣವೆವು ರುವುಸ್ಪಾಧ್ಯಾಯಗುಣಸಂಪನ್ನ ರಪ್ಪ ಅಭಯಚಾಂ ರು ತ್ರುತ್ತಿ ಪ್ರತಿ ಪ್ರವಿ ಪ್ರತಿ ಪ್ರವಿ ಪ್ರತಿ ಪ್ರವಿ ಪ್ರತಿ ಪ್ರವಿ ಪ್ರತಿ ಪ್ರತಿ ಪ್ರತಿ ಪ್ರವಿ ಪ್ರತಿ ಪ್ರವಿ ಪ್ರತಿ ಪ್ರವಿ ಪ್ರತಿ ಪ್ರವ ಪ್ರತಿ ಪ್ರತಿ ಪ್ರತಿ ಪ್ರತಿ ಪ್ರವಿ ಪ್ರತಿ ಪ್ರತಿ ಪ್ರತಿ ಪ್ರವಿ ಪ್ರತಿ						
ಶ್ರೀವಂತ್ಪರವುಗಂಭೀರಸ್ಕಾದ್ಯಾದಾ ತಿ ಸಿದರು ದೇವರಮನೆಯ ಪರಿಸೂತ್ರದಗಟ್ಟುಂಕಟ್ಟ ವೋಘಲಾಂಜಿನಂ ಜೇಯೂತ್ತ್ರೈಳೋಕ್ಟ್ರನಾ ತಿ ಘನ್ಯಾಸಾಸನಂಜಿನಸಾಸನಂ ಸ್ಪಸ್ತ್ರಿಯಮನಿ	ಶ್ರೀವೃತ್ಪರಮಗಂಭೀರಸ್ಕಾದ್ದಾದಾ ತಿ ಸಿದರು ದೇವರಮನೆಯ ಪರಿಸೂತ್ರದಗಟ್ಟುಂಕಟ್ಟ ವೋಘಲಾಂಚನಂ ಜೀಯಾತ್ತ್ರೈಳೋಕ್ಟ್ರನಾ ತಿ ಪ್ರಸ್ತಾಸಾಸನಂಜನಸಾಸನಂ ಸ್ಪಸ್ತಿಯಮನಿ ಪುಮಸ್ಪಾಧ್ಯಾಯಗುಣಸಂಪನ್ನ ರಪ್ಪಅಭಯಚಾಂ ಪ್ರು ಇನ್ನ ಪ್ರು ದಕ್ಕೆ ಸಾಕ್ಷಿ ಮುದ್ದ ಗವುಣ್ನ ನು ಭಾಸ						
	ಿ ವೋಘಲಾಂಚನಂ ಜೀಯೊತ್ತ್ನೆ) ಕ್ಷಳೋಕ್ಷ್ಯನಾ ಿ ಯಿಸಿದರುವುನೆಯುವೂಡಿನಡುವ್ಯಕ್ತನುವುನಟಿ ತಿ ಫಸ್ಟ್ರಾಸಾಸನಂಜಿನಸಾಸನಂ ಸ್ಪಸ್ತ್ರಿಯಮನಿ 10 ರು ಇನಿಸಕ್ಕ್ ಯುಕ್ಕಿ ಪೂಜಿಸಿದಗದ್ಬುಣವೆಪ್ಪ ಯುಮನಿ 11 ತ್ತು ಇನ್ನ ಪ್ರುದಕ್ಕೆ ಸಾಕ್ಷಿ ಮುಸ್ತ್ರಗವುಣ್ಣ ನು ಭಾಸ						
ಿ ವೋಘಲಾಂಚನಂ ಜೇಯೊತ್ತ್ರೈ ಗ್ರೀಕ್ಸ್ ನಾ ತಿ ಫಸ್ಫ್ರಾಸಾಸನಂಜಿನಸಾಸನಂ ಸ್ಪ್ರಸ್ತ್ರಿಯಮನಿ ¹⁰ ರು ಇನಿಸಕ್ಕ್ ಯುಕ್ಕಿ ಪೂಜಿಸಿದಗದ್ಬಾಣವೆಪ್ಪ	ಿ ವೋಘಲಾಂಚನಂ ಜೇರೊತ್ತ್ರೈಳೋಕ್ಟ್ರನಾ ಿ ಯಿಸಿದರುವುನೆಯುವೂಡಿನಪುನ್ಕುರನುಮಂನಟ ತಿ ಫಸ್ಟ್ರಾಸಂಸನಂಜಿನಸಾಸನಂ ಸ್ಪಸ್ತಿ ಯಮನಿ ಿ ರು ಇನಿಸಕ್ಕೆಯುಕ್ಕಿ ಪೂಜಿಸಿದಗೆದ್ದಾಣವೆಪ್ಪ ಆ ಯಮಸ್ಪಾಧ್ಯಾಯಗುಣಸಂಪನ್ನ ರಪ್ಪ ಅಭಯಚಾಂ ಿ ತ್ರುಇನ್ನ ಪ್ರುದಕ್ಕೆ ಸಾಕ್ಷಿ ಮುಸ್ತ ಗವುಣ್ಡ ನು ಭಾಸ	 ಕ್ರೀವಂತ್ಪರವುಗಂಭೀರಸ್ಕಾದ್ದಾದಾ 					
8 ಫಸ್ಫಾಸಾಸನಂಜಿನಸಾಸನಂ।ಸ್ಪಸ್ತಿಯಮನಿ ¹⁰ ರು ಇನಿಸಕ್ಕ್ ಯುಕ್ಕಿ ಪೂಜಿಸಿದಗ ದ್ಯಾಣವ ಪ್ಪ	8 ಫಸ್ಫಾಸಾಸನಂಜಿನಸಾಸನಂ ಸ್ಪಸ್ತಿಯಮನಿ 10 ರು ಇನಿಸಕ್ಕ್ ಯುಕ್ಕಿ ಪೂಜಿಸಿದಗದ್ಬುಣವಪ್ಪ 4 ಯಮಸ್ಪಾಧ್ಯಾಯಗಣಸಂಪನ್ನ ರಪ್ಪಅಭಯಚಾಂ 11 ತ್ತು ಇನ್ತ ಪ್ರೈದಕ್ಕೆ ಸಾಕ್ಷಿ ಮುಸ್ತ ಗವುಣ್ಡ ನು ಭಾಸ		⁹ ಯಿ.ಸಿದರುವುನೆಯುವೂಡಿನಡುವ _{ಡಿ} ರನುವುಂನಟ				
	' ಡುಮಸ್ಪಾಧ್ಯಾಹುಗುಣಸಂಪನ್ನ ರಪ್ಪ ಅಭಯಚಾಂ " ತ್ರು ಇನ್ನ ವೈ ದಕ್ಕೆ ಸಾಕ್ಷಿ ಮುದ್ದ ಗವುಣ್ಡ ನು ಭಾಸ						
, ಡುವುಸ್ತರ್ಬಿದಾಗುಣಸಂಪತ್ತ ರಪ್ಪಣ್ಣಿಕಾರ್ಣ್ಯಾಂ ", ತ್ರೌಡತ್ತ ಬೈದಕ್ಕೆ ಸ್ತಾಕ್ಕೆ ಪ್ರಾಕ್ತ ಸ್ತಾಕ್ಗೆ ಪ್ರಚಿತ್ರ ಕುಸ್ತ	ರಿ ದ್ರವೇವರುಸರ್ಗಗುಮಿಗಳಾದ ಪರೋಕ್ಷ್ ್ ಚಿತ್ರಗವುಣ್ಗ ನುಂತಮ್ಮಡಿಯ - ರ್ರರು ಬಿಕ್ಟಿಯಾಣನುಂನೇ						
ಿ ರ್ವಜೀವರುಸರ್ಗಗುಮಿಗಳಾದ ಪರೋಕ್ಷ · · ್ ್ ಗವುಣ್ಣ ನುಂತಮ್ಮಡಿಯ · ರೖರು ಬಿಟ್ಟಿಯೂನುಂನೇ		o ದ್ರವೇವರುಸರ್ಗಗುವಿಸಗಳಿದ ಪರೋಕ್ಷ···	12 ಗವ್ಯಣ್ಣ ನುಂತಮ್ಮ ಡಿಯ · ರ್ರರು ಬಿಟ್ಟ ಯಣನುಂನೇ				

18 ಮಣನುಂ ಅಸ್ತಾನಕೊಡೆದುರು|

್ ಹುಮಮಾಗಳ್ಳದ್ದಾವತಿಯಕ್ಕ ವಾಡಿಸಿರಸಾಸ

್ ನಂಗಆರವೆಸನಾಗಿದ್ದ ೯೩೫ದಿಯಂನಾಡಿ

ಆದೇ ಗ್ರಾಮದ ಊರಬಾಗಿಲಿನಲ್ಲಿ ನಟ್ಟರುವ 1ನೆಯ ವೀರಗಲ್ಲ.

(ಕಲ್ಲಿನ ವೆಸಲುಭಾಗ ಒಡೆದುಹೋಗಿದೆ).

- 1 ನವುಗಬಾದಯ ತುಜುವಬೆಂಬ೪ವೋ
- ² . . . ವೆಗೋಡ್ಡ ಕಾರಿಸತ್ತ ಮೂಚನುಸರಿಗಳ . ವಿಗು
- ಿ ರುವಾರದನ್ನು ಅಶ್ವರಗಣಿಕೆಯ್ಯರು ಕೊಣ್ಣುಯ ಪೂರಗಉಣ್ಣ ಗೆ
- ತಾಗಈ೪ಗವರೋಕ್ಷವಿನಯಗರುಕಜ್ಞನಿಕ್ಕುರ | ಸಿದ್ದ ಗಾ
- ್ ಉಣ್ಣ ನಗಾವುಣ್ಣ ಎ ಅಣ್ನ ಚಾರಿಗೆದ ಬದುಗೂರ ಕ್ರೀಧರಯ್ಯಬರದ

14

ಆದೇ ಗ್ರಾಮದ ಊರಬಾಗಿಲಿನಲ್ಲಿ ನಟ್ಟರುವ ಕಂಬದಲ್ಲಿ.

1 ಚಿತ್ರಭಾನುಸಂ 8 ವತ್ಸರವಭಾಲ್ಗು ಅಬ

-12

³ ऋ। ए ०० का बार्य ह

್ ವುಗ ಚಿಕಂಣ ಗಉ

¹ **ದಮುತ್ತ್ರೆನಗ**್ಪಡಸ

್ ಣ್ವ ನಿಲಿಸಿದಕಲ್ಲು

18

ಬಿಕ್ಕೋಡು ಹೋಬಳ ತಗರೆ ಗ್ರಾಮದಲ್ಲಿ ಈಕ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟರುವ 1ನೆಯ ವೀರಗಲ್ಲು.

- । ಕ್ರೀನಮಸ್ತುಂಗತರಸ್ಕುಂಗಚಂದ್ರಚಾವುರಚಾರವೇ। ಕ್ರೈಳೋ ಕ್ಷೇನಗರಾರಂಭಮೂಲಸ್ವಂಭಾ
- ಿಯ ಸಂಘುತ ಸ್ಪಸ್ತಿತ್ರೀವುಸ್ಥ ಪಾಮಂಡಳೇಕ್ಷರತ್ರಿಭುವನಮಲ್ಲವೀರಸೋಮೇಸ್ಥರದೇವ
- ರಾಜ್ಯವಲುಪ್ರಿಥ್ಪೀರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ ಮಿರೆ ಕ್ರೀಬಸ್ಥಾವಸುಸಂವತ್ಸರ
- ್ ಪಟ್ಟೇಷ್ಠ ಸುದ್ದ ೧೫ ಆ ಸೋಯಿವೇನವಂತ್ನಾ ಹುಕರು ತಗರನಾಡತಗ
- ್ ರೆಯಕೋಟೆಯಪತ್ನಿ ಕಾವೆ ವುಳಗಿರಿಯ ಬಿಂಣೆಗೌಡನನುಗೆ ರಾವುಯ್ಯನ್ನ
- ್ ಹಲವರೊಳುಕಾದಿ ತಗರೆಯರಾವುಯ್ಯನುಸ್ಪರ್ಗ್ಗಲೋಕಪ್ರಾರ್ಕೃನಾದನು
- ಿ ಆತನತಂವುಪಂದನಾಳಚಾದರುನುವರೋಕ್ಷವಿನೆಯವುಂದಾಡಿ ಬೀರಗಲ್ಲಿ ನಿಱರಿಸಿ
- ಿ ಧನು ಖಂದುಯಹಳ್ಳಿಯಬರುಲೊಳು ಜಿಶ್ವಲಿಕೊಳಗೆ ೯ ಮಣ್ನ ಕೊಟ್ಟನು

16

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು,

ಪ್ರವಾಣ-3'-6"×2'-6"

- ^ಒ ನಮಸ್ತುಂಗೆಸಿರಕ್ಷ್ಮಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಳೋಕ್ಕನಗರಾರಂಭಮೂಲಸ್ತ್ರಂಭಾ
- ಿ ಯಸಮೃವೇ। ಸ್ವಸ್ತಿ ತ್ರೀವಾಸ್ಯ ಹಾಮಂಡಲೇಕ್ನರಂ ತಳಕಾಸಾಗಂಗವಾಡಿ ನೊಣಾಂ
- ಿ ಬವಾಡಿಬಿನವಸೆಹಾನುಂಗಲುಗೊಣ್ಣ ಭುಜನಿಳವೀರಗಂಗನಸೆಹಾದು
- ಕೂರ ಸನಿವಾರಸಿದ್ದಿ ಗಿಂದು ಗ್ರ ಮುಖ್ಲಚಲದಂ ಕಾಂತುನಿಸ್ಸಂಕಪ್ರ
- ್ ತಾನವೊದ್ದು, ಳವೀರಬಲ್ಲು ಳವೇವರು ಪ್ರವಸಂವತ್ಸ ರರಚೈ ಕ್ರಸು
- 6 ತದಿಗೆಸೋನುವಾರದಂದುಪೆರ್ಬೈಟ್ಟದ ಟಾಜೆಯನಾಯಕನಮೇ
- ಲೆದಂಡೆತ್ತಿ ಬಂದಲಿ ತಗರನಾವತಗರೆಯುವೂದಿಗಾಉಂಡನಲ್ಲಿ ಪ್ರ
- 8 ತೊತ್ತಳದು೪ದುಕೊಂ
- ಿ ದು ತಾನುಂಸುರಲೋಕ್ ಪ್ರಾಪ್ತ ನಾದ್ಯೊಡಾತನ ೩೪೮ತನಮಾ
- 10 ವೆಚ್ಚಿ ಖಲ್ಲಾ ಳದೇವರುತಗರೆಯಲೊಂದುಹಣನಿ ನರುಣ್ನು ರ
- 11 ಬಿಟ್ಟರೀಮಾಣ್ಯ ಭಾರಾನೂಕಿಡಿಸಿದಡವಾರಾಣಸಿಯ
- ಆ ಲುಬ್ರಾಹ್ಮಣರುವೂ ಕವಿಲೆಯಮುಂಕೊಂದ ಪಜ್ಜಾ ಮಹಾಶಾತಕ
- ಚ ದೊಳುಹೋಹನುಬಹುಗಾವುಣ್ಣ ಪರೋಕ್ಷ ವಿನೆಯಂವಾಡಿವೀರಗ
- 14 ಜ್ಞನಿಕ್ಕಾಗಿರನು

17

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 3ನೆಡು ವೀರಗಲ್ಲು.

ಪ್ರವಾಣ—1'—6"×2'—6"

- 1 ಕ್ರೀನವುಸ್ಕುಂಗತಿರಸ್ಕುಂಬಿಚಂದ್ರಚಾವುರಚಾರವೇ | ತ್ರೈಳೋಳ್ಳಾನಗರಾರಂಭಮೂ
- ಿ ಲಸ್ತಂಭಾಯಸಂಭವೇ ಸೃಸ್ತಿ ಕ್ರೀವಾನ್ಯ ಪಾಮಂಡಳೇನ್ವರ ತ್ರಿಮ
- ಿ ಪನಮಲ್ಲಚಲದಂಕರಾಮ ಮಲೆರಾಜರಾಜ ಮಲಸರೊಳ್ಳಗಣ್ಣ ಸೆನಿವಾರ
- ಸಿದ್ಧಿ ಗೀರುಗ್ಗ ೯ವ.ಲ್ಲ ಪ್ರತಾಪಹೊಯ್ಸ ೪ ಶ್ರೀವೀರಬಲ್ಲಾ ಳುವೇವ (ಮುಂದೆ ಕಲ್ಲು ಒಡೆದುಕೂಳಿಗಿದೆ)

ಆದೇ ಸ್ಥಳರಲ್ಲಿ 4ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರವಾಣ_3'-6"×2'-6" (1ನೆಯ ಪಟ್ಟ) । ನಮಸ್ತು ಂಗಸಿರಸ್ತು ಂಗಚಂದ್ರಚಾರವೇ। ತ್ರೈಲೋಕ್ಷ್ಯನಗರಾರಂಭಮೂಲ ೭ ಸ್ಮಂಭಾಯಸಂಭಾನೆ | ಸ್ಪೆಸ್ಟಿ ಕ್ರಿ*ವುನೈ ಹಾದುಂಡಳೇಸ್ಟರವೀರನಾರಿಸಿಂ ತೆ ಗದೇಮುತ್ತಿರಾಜ್ಯಂಗೆಯುತ್ತಿದ್ದ Foಸಕವರು ಸರ ೧೧೯೯ನೆಯ ಇಸ್ಪರಸಂ (2ನೆಯ ಪಟ್ಟ) ವತ್ಸರದಷ್ಟೇವ್ಟ್ ಸುಧಂಂಸೋದಂದುಅತ್ವ ಳೆಗೆಸಾಕರಭೂವಿಯಮಲ್ಲಿಗೆನಾತು ಿ ನೆಮನಾಡಮಲ್ಲಿ ಗಾಳಗಳ ಉಂದಂದು ಅದೆ ಕುನಾಡು ಮುಜಿಪೆ ವಳಿಗೆ ಬಂದಡೆ ತ ಗರೆಯಬೆಂಡಿ ಇಣೆವುಡಗಾವುಂಡನವುಗೆ ನಾರಣಬೇವಬೆಕುನಾಡವುಆಣವಳಿಗೆ ಸುರಲೋಕಪ್ರಾಪ್ತನಾದಡೆದೆಂಡೆಯ ಕಲ್ಲಪಡಿಸಿ ತಗ್ಗಳ බ්ස්ඩ්ව්ව්‍රයේ ಅದೇ ಸ್ಥಳದಲ್ಲಿ 5ನೆಯ ವೀರಗಲ್ಲು.

1 ಕ್ರೀ ಸೃಷ್ಟಿ ಕ್ರೀಮತುತಗರೆ ಸುಮಸಣಯ ಸಸೋವಣ

ಿ ನುಖಂಕಹುರದಕವಿಹುಕಾಳಿಗೆದಲು ಬಿದ್ದ ನು

20

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 6ನೆಯ ವೀರಗಲ್ಲು.

1 ಕ್ರೀ ನಮಸ್ತುಂಗಸಿರಸ್ತುಂಬಿಚಂದ್ರಚಾಮೆ 2 ರಚಾರವೇ। ಶ್ರೈಲೋಕ್ಟ್ರನಗರಾರಂಭಮೂ

ಿ ಲಸ್ತ್ರಂಭಾರು ಸಂಭವೇ | ಕ್ರೀವುತ್ತುವೃತಾವಚಕ್ರ

· ವರ್ತ್ತಿಹೊಯ್ಸಳವೀರಬಲ್ಲಾ ಕರ್ವವರುಸ್ಪ್ರಿ ೨ಫ್ರೀರಾಜ್ಯಂಗೆಡ್ಬು

್ ತ್ವನಿಸಿದ್ದ ೯೦ರು ಕಲ್ಲಿಯೋಜನವುಗೆ

(ಮುಂದ ಕಲ್ಲು ಒಡೆರುಹೋಗಿದೆ)

21

ಆದೇ ಹೋಬಳ ಕೂಸಾವರ ಗ್ರಾಮದಲ್ಲಿ ಹಳೇ ಬಸವೆನಗುಡಿಯ ಬಳಯಲ್ಲಿ ನಟ್ಟರುವ 1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರವರ್ಷ—1'--6"×2'--0"

ಕ್ರೀನಮಸ್ತುಂಗಸಿರಸ್ತುಂಗಚಂದ್ರಚಾಮಂಚಾರವೇ | ಶ್ರೈಲೋಕ್ಷ್ಣನ

र ಗರರಂಭಂ ಮುಲತ್ಯಂಭಯಸಭುವೇ। ಸೂತ್ರಿ

ತ ಸಮತ್ತಭುನಧಿಜಾಳಯದವಕುಳಿತಿಳಕ

ವುಲರಜರಜನುಲೆಪರೊಳುಗುಡವುಗರಜ್ಛನ್ರಿಂಪುಬಚ್ಚೇ

ಿ ಳಪ್ರತಿಪಳಕ | ವಿರನರಸಿಗದೇವರ್ಸುಕದಿಂ ಜೃಗೆಯು

6 ತ್ರಿರೆ 🏿 ಮೂಸನಡಅನವಲೆಯಗೊಂದಲಳ್ಳನಡ

ಿ ಒಡನಕಲದಗೊಳುಕಲಿನೆಜಿಗೆಯಲಿತಗೆರೆನಡವಿಪತಿಖ

⁸ ಮಱಣಿಬಕರು | ಮಜಣಿಯಬಳ್ಳ ರಂಕರುತಗರಿಸಭವಿವೃತ್ತು

ಿ ಬಳಗಿನಡಬಡನೆಕರುವಗಜಯಸವಾಚಕರಪ

ಪ್ರೈಕುರ್ವಸ್ಥಿಸಧಿವರದಂದು ಮುಕುರಿಗೌಡನಮಗಹರದನ್ನು

u ತಳತ್ತಿ ಉರುಸ್ಕರ್ಗಳೋಕವ್ರಾಪ್ತನಾವಕ್ರೀನೀರಗ**ಿವರ್ಗ** ಸಹಸ್ಥೋರ

13 . . . ಮಣ್ನ ನುಬಿಟ್ಟ

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು. ಪ್ರವಾಣ-1'-6"×1'-"

1 ಕ್ರೀನವುಸ್ತಾಂಗಡಿರಸ್ತುಂಗಚಂಚಾವಾರಚಾವೇ | ತ್ರಯಿಲೋಕ್ಟ್ಯ

ै ನಗರಾರಂಭಮೂಲಸ್ಥ ಂಭಾಯಸಂಭಾನೆ।

್ ಸ್ಪಸ್ತಿ ಕ್ರೀವುನ್ಮ ಹಾಮಂಡಲೇಕ್ಬರಚಕ್ರವತ್ತಿ ೯ಕ್ರೀವೀರಖ

- ಆ್ಲ್ಲಳದೇವ್ಬ್ರ್ರ್ಯಾತುವೀರಾಜ್ಯದೂಳು ಅಕ್ಷಯಸಂಪ
- ⁵ ತ್ಸರದ ಆಸ್ಮಹ್ಳು ಬಹುಳಸಪ್ಪ ವಿಣಸೋಮ
- ಿ ವಾರದಂದು ತಗರ ಕೂಸವಾರದ ಅಸಿ
- 7 ಹುಮಾನಿಯ ವ್ಯಾಜ್ಭದ ಗಡಿಯ ಕಾಳಗದಲ್ಲಿ
- ್ ಹೊನ್ನ ಗಾವುಂಸನಮಗಳವುರಣ ಹಲಖರು ವೀ
- ಿ ರರಂತಳುತ್ತಿ ಆರಿದು ಸುರಲೋ ಕಪ್ರಾಸ್ತ್ರ ನಾದನು

ಅದೇ ಹೋಬಳ ಜೋಡಿ ಕೃಫ್ಣಾ ಪುರದಲ್ಲಿ ತಿರುಮೆಲೆದೇವರ ಗುಡಿಯ ಹತ್ತಿರ ನಟ್ಟರುವ ಕಲ್ಲು.

(ಕಲ್ಲು ಸುತರಾಂ ಸವೆದುಕೋಗಿದೆ). ಪ್ರಮಾಣ_4'—0"×8'—6"

1	ಕಾರ್ವರಿಸಂವತ್ಸರದಚಯಿತ್ರಸುಂಲು ನರಸವನಾಯಕ
2	ನಾಯಕತವರಬೋಗನಾಯಕನವರ್ತ್ರ
3	ವನಾಯಕಸುವೃತ್ರಹರಿಯವನಾಯಕನು
4	ವನಕೆಂದುಬೋಗಪದೇವರ್ಗಕೊಟ್ಟ ಕೃಷ್ಣ ಗ್ರಾಮಘೂವಿಯೂಳು
5	ಗೈಪಭೂಮಿಯಲಾಗಿಡುವುರ
6	ಬಿ. ಹಳಿದುನುಆರು ಅಪಲಾಟಿಸಿಚಂದ್ರ ಸೂರ್ಯಂಗಳುಯಿರುವವರಿಯಂತ
7	ತಡೆಯಲಾಗರು ಎಂದುಕೊಟ್ಟಕೊಡಗಿಗ್ರಾಮ ಗೋರಣ .

24

ಮಾದಿಹಳ್ಳಿ ಹೋಬಳ ಮೂಳೇನಹಳ್ಳಿಯಲ್ಲಿ ಊರಬಾಗಿಲಬಳ ನಟ್ಟರುವ ಕಲ್ಲ.

	Š Š		
	ಪ್ರವ್ಯೂ 6'-	-0"×	1'-6"
1	ನಮಸ್ತು ಂಗಕಿರಸ್ತು ಂಬಿಚಂದ್ರಚಾವಾರಚಾ	23	ಂತೆಂದರೆ ಶ
2	ರವೇತ್ರಯಿಲೋಕ್ಷ್ಯನಗರಾರಂಭಮೂಲಸ್ಕಂಭಾಯ	100	ಗೆಸಲುವವ
\$	ಕಂಥವೇ ಸ್ಪಸ್ತಿ ಕ್ರೀವಿಜಯಾಘ್ಯುದಯಕಾಲಿವಾಹನಕಕ	23	ಹಳೆಯನು
-1	ವೊರುಕ೧೪೯೪ನೆಗೆಸಂದಕರಿವಿನಕ್ರಮ	24.	ಟೈವಾಗಿಕ
5	ವೆಂತೆಂದರೆಕ್0ಿವಿನಕೆಸಲುವಾ	25	ಯಬೇಟಿಸ
6	ದೂರುಭಿಸಂವತ್ಸ	90	शाक्षेत्र
7	ರವಭಾದ್ರಶದಖಂಳಿಲೂ	27	ಸ್ಥಾಯಿಯ
8	ಕ್ರೀವುನ್ನ ಹಾಮಂಡಲೇಕ್ಸರಾ	29	ಕರ್ ಚಿಂ
9	ರಾವುರಾಜಯವೇನ ಮಹಾಆರಸು	99	ಕಡುಗುತಿ
10	ಗಳನುವರೈದುಗೊರಊರಹೆ	30	ತ್ತುವರಹ
11	ಬಾರುವರುವೂದಿ ಪಳಿಸಿವು	31	ವತಪ್ಪಿದರ
19	ಯಪ್ರಭುಗಳುವಾದಿಹಳಿಯುವಿ	32	ಡಿದವನು.
13	ರಪ್ಪಗಳುತಮೂಲಕಾರ್ತಿವೀರ್ಯ	38	ವಾರಿಕಾ .
14	ಕೆಉನಿಪುರದ ಭ ದ್ರವ ಹಗಱನಿೇ	34	ಭೂತ್ದಿರು
15	ರಭದ್ರಸುಂಡೆಪ೪ಗೋವಿಂದಸಟ್ಟ	36	ಮಧಾರಸ
16	ಚಿಕ್ಕ ಗರುಖ೪ವುಱುರುಗೊಂಡ ರ	36	ಶ್ರಿವವನು
17	ಸಂಖರಗಿ ಪಡುಚೊಂದು ನಹಳಿಸಿ ಬಗುರಿ	B7.	ಜಿ. ಜಿ.ಕೆನುನಸಿ

18 ಆತ್ರಿಕಾರಿಕಲ್ಲನಾಯ್ಯಕಮುಣಾದಗ

19 ಉತ್ಪಾಗಳು ಜೋಗಣಸೆಟ್ಟ್ ಹುಮಗ ಚಿಂಸ

20 ಪ್ರಸಟ್ಟಗೆಕೊಟ್ಟಬೇಟೆಯಕಾಸಂನರಕ್ರಮನೆ

- ಚಿ ಂತೆಂದರ ಚೆಂದಿಗರಾಹುನೆಅಮು)ತಗಡಿ

 ಗೆಸಲುವಮಾದಿಹಳಿಯುಗ್ಗಳದನ್ನು ಸೆದೆಮೂಳಿನ

 ಚಿ ಹಳಿಯನುಮಂನ ಪೇಟೆಹೊಗಿಕೊ

 ಚಿ ಪ್ರವಾಗಿಕಾಗ್ರಾಮಕೆದ್ರತಿನಾಮಚೆಂದಿಗರು

 ಯುರೇಟೆಸರ್ವಸ್ಥಾಮ್ಯನಿಂನಪುತ್ರದ

 ಚಿ ಉತ್ರ ಕ. ಮು ಉ್ರತ್ತಿ ಹೂಗಿ ಅಚಂದ್ರಾರ್ಕ್

 ಸ್ಥಾಯಿಹೂಗಿಕನುಭವಿಸಿಕೊಂಡು ವರು

 ಕಂಕ್ಕೆ ಚೆಂದಿಗರಾಹುನಅಮುತಪಡಿಗೆ

 ಕಡುಗುತ್ತಿ ಗೆಗಂಳಿಂಅಹ್ವರದಲ್ಲಿ ಬಹುಪವೆ

 ಚಿ ವತಪ್ಪಿ ದರಹವುಂತತ್ತು ಬಹುಯಿಸ್ಟು ಕ್ಕೆ ಆವ

 ವತಪ್ಪಿ ದರಹತಾಹುಮೈತನವನೂ

 ಜದವನು ... ಉಲನಕ್ಷಾಹುವಾಗಿಕೊಂ

 ಚರಿತ್ತ ನಿರ್ದಾಹೆಗೆ ತಪ್ಪಿದವನು ತಿರನಾ
- ಯ ದುಧಾರಸಾದ ವೈಕುಂಟರ್ತಿಕ್ಕೆ ತ ಪ್ರದವನು ಯುಗ್ರಾಮಕ್ಕೆ ಸುಂಕಮಗ್ಗ ದೆ
- ್. ಜಿರೆವುನಸಿಥಾಯಸರ್ಪಮಾನ್ಯಸ್ತ್ರಾನ ಚಿಕ್ಕ ರಾನ್ಯ ರೂರ್ವಮರಿಯಾಗಿ ಲಹ್ಷವಿರಿ
- ³⁹ ಪತಿಯ ಖರಹ

ಹಾಸನ ತಾಲ್ಲೋಕು.

25

ಹಾಸನದ ತಾಲ್ಲೋಕ್ ಕಸಬಾ ಹೋಬಳ ಸೋಂಪುರದ ನಂಜೇದೇವರ ಗುಡ್ಡದವೇಳಿ ಬಿದ್ದಿ ರುವ ಕಲ್ಲು.

ಪ್ರವಾಣ 6'-3"×8'-9"

- ¹ ಕ್ರೀಮತ್ಪರವುಗಂಭೀರಸ್ಥಾರ್ವಾರಾಮೋಘಲಾಂಭರು ಜೀರ್ಯತ್ತ್ರೈಳೋಕ್ಟ್ರನಾಥಸ್ಟ್ ಕಾಸನು ಜಿನಕಾಸನು ಜಯತಿಸ ಕಳವಿದ್ಯಾರೇವತಾ
- ್ ರತ್ನಪೀಠಂ ರೈದರುವುನುವ ಲೇಪಂ ದುಸ್ಯರೀರ್ಘಂ ಸದೇವಃ ಜದುತಿ ತಡನುತಾಸ್ತ್ರ್ಯಂ ತಸ್ಕಯತ್ಸರ್ವನಿಸಿತ್ಯಾ ಸವಯತಿಮಿರಘಾತಿಜ್ಯೋ೯(ತಿರೇಕಂ ನರಾಣಾಂ ||
- ತಿ.... ವ್ರಾಗ್ರದಿಂ ಸಳನೆಂಬನಾಗಪ್ಪಲಿಯಂ ಪೊಯ್ದಾಸಳಂ ಪೊಯ್ನಳಯೋಗಂ
- ៖ ಪ್ರ್ಯಕಲಾರುಂರಾಜ್ಯಾಂಗೆಯುತ್ತಿಸ್ಪ್ರೀನಂ। ವಿನಯಪ್ರತಾಪವುಂಬೀಜನನಾಥೋಟಿತಚಲತ್ರಯುಗರಿಂಜಗಮಂಜನನಯು ನವನಿಸಿನಗಳ್ಳೆ ಎನನರೂ
- ಿ ದಿತ್ಯಂ ಸಮಸ್ತ್ರಭುಪನಸ್ತುತ್ಯಂ ಅತ್ಯಗತಿವುಹಿವುಂ ಹಿಮಸೇತು ಸಮಾ
- ಿ ಖ್ಯಾತಕೀತ್ರ್ವಿಸನ್ನೂ ತ್ತ್ರಿಸಿವಾನೋಜಾತಂ ಮುದ್ತಿ ಗತರಪ್ರನೃಪಜಾತಂ ತನುಳಾತನಾದನೆಜಿಕೆಯುಂಗನ್ನ ಪಂ ॥ ಬಲ್ಲಿರರವ ನೀಪತಿಸಂಪಾರಿತಧರ್ಮ್ಯಾತ್ಮಗ
- 7 ಕಾಮಸಿಸ್ಥವೊಲವನೀವಲ್ಲಭರಾತನ ತಸೆಯುಬ್ಬ್ ಕಲ್ಲಾ ಳಂಬಿಟ್ಟವೇವನುರಯಾಗಿತ್ಯಂ | ಮೂವಶರಸ್ಗಳೊಳಂತಾಂಭಾವಿಸೆ ಮಧ್ಯಂತುನರಾಗಿಯುಂ
- ೯ ನೃವಗುಣಸದ್ಭುವರಿನುತ್ತ ಮನಾದಂ ಭಾನಿಭವದ್ಕೂ ತಜಿಷ್ಣು ನಿಮ್ಮ ನೃಶಾಳಂವುಲೆಯಂಸಾಧಿಸಿವಾಣ್ಣ ನೇತಳವನಂಕಾಂ ಚೀಪುರಂಕೋಯತೂ
- ಿ ಮ್ರ್ಯಕಲಿನಾಡಾತುಳುನಾಡುನೀಲಗಿರಿಯಾಕೋಳಾಲವೂ ಕೊಂಗುನಂಗಲಿಯುಚ್ಛ್ವಾಗಿವಿರಾಟರಾಜನೆಗರಂವಲ್ಲೂರಿವೆಲ್ಲಂದು ವ್ಯಾಕರರೋಸ್ಪ್ರಕಲರಿಂ
- 10 ರೀಲ್ಯವಿಸ್ ಧೃನದಾರುವಣೆಯಾನ್ನಿಕಷ್ಟು ಹ್ಷವಾವಾಳಸಿತಳಿ . . . ಯಿನಲಾಳ್ದಂ . . . ಚೂಡಾವುಣಿ ಪಾರವೇನೆ
- # ಕಿನ್ನ ರೇಕ್ಷಣಕಿರಾಪ್ರೋತ್ತುಂಗ ಘಣೆ . . . , ಗುಣಮಣಿಃ
- ್ ಸಮೃಕ್ತ್ಯಚೊಡಾರುಣಿಗೆ ಆ ವಿಷ್ಣುವರ್ಡ್ಡ್ ಸಂಗಂ ಯುನಿಸಿದ ಕಿಕ್ಷ್ಯಾರೇವಿಗೆಯುದ್ಭವಿಸಿರನೀ ಭೂವಿಕ್ರುತ ನಾರಸಿಂಪನಾಹರ
- ಸಂಪಂ | ಪಡರಾತೇಂಬಂದಾಕಂಡಂಗಮೃತಜಳಧಿತಾಂಗಪ್ಪ೯ದಿಂಗಂಡವಾತಂನುಡಿವಾತಂಗೇನನೆಂಬೈಪ್ರಳದುಸಮ ಹುದೊಳಿವೇಆಕೆಯಂವಿ ೩ಱನಿಲವರ್ಷಕವಲಂ
- ಸಂಕಾಳನನ್ನ ಂಪುಗಳಿದ ಕುಳಿ ಕನನ್ನ ಂದು ಗಾಂತಾಗ್ನಿ ದುಂಪಾಸಿಡಿಲಂನಂಸಿಂಗದೇ ನೃಂಪುರವರನ್ನು ರಿಗಂಣಿಂಪನೀನಾರ
 ಸಿಂಪಂ | ರಿಪುಸರ್ಶದ್ದ ರ್ವದ: ವಾಸಳಬಹಳಕೆ
- ಟಾಜಾಳಕಾಳಾಯುವಾಹುಂಪುಥೂಪಾಳಪ್ರವೀಪಪ್ರಕರಪಟುತರಸ್ವಾರಧೂರಭಾಸವಿಸಿರಂ ರಿಪುನಾಗಾನೀಕತಾರ್ಹ್ಷ್ಟ್ರ೯ಂ
 ರಿಪುನ್ನ ಪನ೪ನೀ
- ್ ಪ್ರತವೇತಂಡರೂ ರಂಶಿಪುಭೂಭೃದ್ಭಾರಿವಜ್ರಗಾಶಿಪುನ್ಯವರುವರೊತ್ಯಗೆ ಸುರ್ತು ನೃಸಿಂಡ್ . . . ಪೊಗಳ್ದ ತೀಬ್ರಪ್ರಕಾನ . . ಗಿರುಪೂಗಳ್ಗು ರಂಪಾ
- ್ ಷ್ಟೂಡಂ ಕತ್ರುಗಾತ್ರಪ್ರಗಳಪ್ರಕ್ತಪ್ರವಾಪಪ್ರಬಳಗುರ.ಧ್ವಾನಮೂಕತ್ರುಭೂಭೃದ್ಭಾರಿಸೆಂದೋಹವಾಪಪ್ರಚುನಚಿಟಿ ಚಿಟಿಧ್ವಾನಮೂ ನಿಜ್ವಕ
- ್ ಗಿಲಾದೇಚಲವೇವಿಗೆಖಲ್ಲ್ ಳದೇವನ:ರಯಣಗೆಯ್ಡಂ | ಕಲಿಕಾಲಹ್ಷತ್ರಪುತ್ರಪ್ರಬಳತರರುರಾಚಾರಸಂರೋಪದಿಂದಂ ಪೊಲಿಪೊದ್ದ ಲಿವೇಸಿಬೇಸತ್ತೆ ಳವ
- ೨೦ ೪ರರುಪಾಕಾಂತೆಯಂರಕ್ಷಿಸಲ್ನಾ ಜಲಜಾಕ್ಷ್ಯಂತಾನೆ೩೦ದಿಂತವತರಿಸಿದವೊಲಿವೀರಬಲ್ಲಾ ಳದೇವಂ | ಕುಟಜಾತ್ಯ್ಯಾಚಾರ ಸಾರಂ ನೃಜನರನುದೆಯಂಗೆಯ್ದ
- ಿ ನಾಕ್ಷ ರ್ಯಕೌರ್ಯಂ | ವಿನಡುಕ್ರೀನಿಧಿಯಂವಿನೇ ಕನಿಧಯಂಬ್ರಕ್ಕ ಣ್ಯನಂಪೂರ್ಡ್ನ ಪುಣ್ಯ ನನುದ್ದ ಮಯಕೋರ್ಸ್ಥಿಯಂಜಿತ: ಜಗತ್ಸ್ರ ಕೃತ್ತಿ ಗಯಂಸರ್ವಸಜ್ಞ
- ್ ನಸಂಸ್ಕೃತ್ಯ-ನನುವು ಕದ್ವಿತರಣಕ್ರೀ ವಿಕ್ರವಾದಿತ್ಯ ನಂದುನ.ಜೀಕಮ್ಮ ೯ಲೆರಾಜರಾಜನನದೇಂಬಲ್ಲಾ ೪ನಂಪೋಲ್ಡರೇ : ಉರಿಗೆ ಣ್ಣಿಂಚೇರಣೆಂತಾತ್ರಿ ಪುರ

- ್ ವಹಿಂದವೋಲಿಚುರ್ಚ್ಯಾರಲ್ದಾರುಗಾರ್ಗ್ಗೆ ಂದಂದದಧಗಿಲರಂಧಗರಗಣೆಟೆಚೆಳ್ಳ ೪ ಟೆಲಗಟ್ಟು ಪೂರ್ದೆಂಬರವಂ ಕೈಗಣ್ಣೆ ರಿಕ್ಸ್ಗಾಳಕಾಳವಳಿಯು
- ್ ಲಿವೀನಬಲ್ಲಾ ಳನ್ನಿ (ದಿ) ದುರವತ್ತು ಂಚ್ಚ್ ಂಗಿಯೊಡೆರಿಪುನೃವತ್ತಿ ಪೇಳಲುಂಟೆ | ರಣವಂಗಾಂಗಣಸೂದ್ರ ಕಂನಡೆದೊಡಿಂ ತುರ್ಚಂಗಿನುಚ್ಚ ೯೪ತ್ತು
- ್ ತಕ್ಷಣದಿನೋಡೆವಿರಾಟರಾಜಪುರವೊತ್ತು ತ್ತಾಯ್ತು ಮುನ್ನಾ ಂತಸೇವುಣರಾಪೋಕನಮಾತ್ರಕಂನೆಜೆನರುಲ್ಲಿ ಇದೆಂದುಬಲ್ಲಾ ಳಮೋರ್ಗಾಣವಂಬಣ್ಣಿ ಸಲಣ್ಣ
- ್ ಬಲ್ಲವರದಾರೀಭೂರಿಭೂಆಕ್ರದೊಳ್ | ವಿಳಯಾದ್ರಿ ? ಯೆನಿಸಳುವುಣಬಳನ...ನಿಚಯಾವಿಳವುಕರಾಕುಳವೀಯರು ಕುಳವರತಳಗ
- ಕಾ · · · . ಮುತ್ತಾರ್ಮೆಯಿಂತ್ರಿ ಹೈ ತ್ಪ್ರಸ್ತೆ ಕಕ್ಷಿನ ಭರ್ವಾ ಭರ್ವಾ ಗಿ
- ್ ಸ್ಪಸ್ತಿಸವ.ಸ್ಥಳುಪನಾತ್ರಯತ್ರೀವೃತ್ಯೀವ್ಯಭರಾಜಾಧಿರಾಜಪರವೇಕ್ಟರಪರಮಭಟ್ಟು ರಕದ್ದಾರಾವತೀಪುರಪರಾಧೀ ಕ್ಷರ್ನವಾಸನಿ ಕಾದೇವೀಲಬ್ಬ
- ಉ ವರಪ್ರಸಾದರಪುಸಂಮರ್ಜ್ಜನ್ನನ್ನೋದಹಾದವರ್ಕುಲಾಂಬಿ:ದ್ರೀಮಣಿ ಸಮ್ಯಕ್ಷ್ವುಚೂಡಾಮಣಿಕತ್ರುಹ್ಷತ್ರಿದು
- 💶 ವಜನರುರ್ವನಂನೀರರಿಪುದರ್ಪ್ಪವರ್ನ್ನಜಯ ಸನಿಲಕ್ರೀಮ್ಫೀರ್ಯ್ಯ ಪರಾಕ್ರವೈಕಪ್ರಭಾವನಿರುವರೂತ
- 🗪 ರ್ಕ್ಯ್ಯೃತಾವನಯವಿನಯಸ್ಥಭಾವ । ಸಕಳಜನಸತ್ಯಾಕೀರ್ವಾರ ಮುವ್ಯರಸಮಾಕೇಳೀಸಂಸ
- ೫ ಕೃ . . , . ರಿಪುನಿಜಿತಾರಿತ್ಯಪ್ರತಾದ | ಸಸ್ತ್ಯಾಂಗ . . . ವಿಳಾಸಸರಸ್ಪತೀ . , ಸ್ತಂಚೇರವುಸ್ತಂ ಜೇರರಮರಾಜ
- अ ಈ ಕ್ಷೇತ್ರ । ಸಾಂಸ್ಥ್ರಕ್ಕಳ ರಣ್ಣ । ಪಲ್ಲವಕುಲಯಕೋಮಿಸಿನರಾವಾಗಿಳ । ಸಿಂಹಳ ಸಭಾಳಕುರಂಗಕುಳವಳಾಯನಕಾರ
- ಜ ಣಕರೋರನಿಜವಿಜಯದೋರ್ದಣ್ಣ | ಸಕ್ಕಳುವುಸ್ಯರಕುಳ . . , , ರಿತ್ಯಾಧಿನಾನೂರಿ
- ತ್ ಸಮಸ್ತ್ರಪ್ರಕಸ್ಥಿ ಸಹಿತಂತ್ರೀಮೆ ಕ್ಲಾರ್ಪಭೌಮ ಸಂಗ್ರಾಮರಾಮಭ್ದು ನಾದಿಕಾವಟ್ಟಿ ದ್ವರಿತ್ರೀಪಟ್ಟಿ ರುಲೆರಾಜರಾಜ ಮಲವರೊಳ್ಳ ಂಡ
- ತ್ ಆಳಕಾಡುಗಂಗವಾಡಿನೊಳಂಬವಾಡಿಬಿನವಾಸವಾನುಂಗಲ್ಪಿಸುಲಿಗೆ ಜೆರೆಪಲಿಸಿಗೆ ಬೆಳ್ಳ ಅತಅವಳಿತ ಅಜಿಯ್ಗಾ ಗೊಂಡ ಭುಜಬಳ ವಿಜಗಂ
- ಈ ಗನೇಕಾಂಗವೀರಸನಿವಾರಸಿದ್ದಿ ಗಿರಿರುಗ್ಗೆ ಕಮ್ಮು ಚಲರಂಕರುವುತಸಹಾಯ ಸೊರೆನಿಕ್ಕಂಕಪ್ರತಾಪಚಕ್ರದತ್ತಿ ಕತ್ರೀವೀರ ಖಲ್ಲಾ ಕರೇವನಸಂಖ್ಯಾತನಿಹುಳಾತುರಂಗಬಲ್ಲ
- ಾ ಜಿಂಸುಸೇವುಣಯಲನುಜ್ಞರುಂದೀರಕೊಳ್ಳಗಳನಂಬಿಸಟ್ಟವಾಸರಿಂತೊಳ್ಳುಳಿದುಳಿಯ | ಸೇವುಣಬಳಜಳಧಿಖಸನಾನಳನೇ ಕಾಂಗರಿಂಸಸ್ಥಾನಗಳನಂ
- ಕ್ರಾಹ್ಯವುನಳವಡಿಸಿರಾಷ್ಟ್ರಕಂಟಕಂಧಿಸ್ಕ್ಯೂ ೯೬ವು ರವಾಡಿ ಕಲ್ಯಾಣವರ್ಯಂಥವಾಗಿ ಸುಕಸಂಕಥಾಧಿನೋ ಪರೀರಾಜ್ಯಂಗೆಯುತ್ತದಿಂದ
- ಕರ್ರಾಜ್ಯಾವ್ಯಾಪ್ಯಾಪ್ಪರಾಜಧಾನಿ ಮೋರಸನಾಂದ್ರಿಲ್ದೊಳುತ್ತೀವಾದ್ದಾರೀಭಸಿಂಪತಾರ್ಕಿಕಚಕ್ರಪತ್ತಿಗೆ ಕ್ರೀವಾಲತ್ರೈನಿದ್ಯ ಬೇವಾಂಅವರಗುತ್ತುಗಳಿವಾ
- ಆ ರಸಟ್ಟ್ ಯುಂ ಕಣ್ನೆ ಸಟ್ಟೆಯುಂ ಭಂತಿಸಟ್ಟೆಯುಂಡನ್ತೀ ನಾಲ್ಯ ರುಂನಾನಾದೇಹಿಯುಂನಗರರುಂ ಕ್ರೆಮರಭಿನವನಾಸ್ತ್ರಿ ನಾಥದೇವರಭನ್ಗಳನಾಲಿಯವುನಿ
- ಚ ಸ ನಗರಜಿನಾಲಹ ನೂಡೂಡಿಸಿದ ರಾಜಸೆಟ್ಟಿಯನ್ನು ಅಸುವಾಚಾರ್ಮ್ಯಗಳಿಯು ಸೇಶೆಂದೊಡೆ ಕ್ರೀಮದ್ರಮಿಳಸ್ಥಳೇ ಸ್ಥಿಷ್ಠ ಂದಿಸಂಘೋಸ್ಟ್ಟ್
- 16 ರುಂಗುಳಃ ಆಸ್ಪಯೋಭಾತಿನಿಕ್ಕ (ಸಕಾಸ್ತ್ರ್ರವಾರಾಕಿಸುರಗೈ ಕ್ರೀತರ್ಧವರ್ಷ ಸನ್ಸಾಮಿಗಳಿರರ್ಮತೀರ್ತ್ಯರಾಪ್ರವರ್ತಿಸು ಪಲ್ಲಿ ಗೌತಮಳ್ಳಾಮಿಗಳು ಫರ್ರಲು
- ಈ ಹುಸ್ಟೂಮಿಗಳು ಈ ಅತೆಬಳವುಷ್ಪದನ್ನ ಸ್ವಾಮಿಗಳುಸುವಚಿವಲ್ಟು ರ ಕರಿಸಹಳು ಕವೇವರಿಂದಂದ ಕ್ರಗ್ರೀವಾ ಆಂರ್ಯರು ವಜ್ರನಸ್ಗೆ ಗಳಿಂಬಂ ಹೇಸ್ದಿ ಗಳಿಂಬಂದಾರಿದ್ದುವುರು
- 16 ಕ್ರೀಮುಲದೇವರಾಕ್ರೀಡೇವುಸೇನುಂದ**ಯಾರ್**ಸಲ ಮುನೀನ್ನ ್ರರಾಕ್ರೀವಿಜಯವೇವರಂಕಾನ್ತಿ ವೇಷರುವುದ್ಪ ಸೇನಿದೇವರಿಂದು ಚಕ್ಕ
- ್ ಪರ್ತ್ತಿಕ್ರೀವಾರಿರಂಜರೇವರಂ ಕ್ರೀಕಾನ್ತರೇವರಂ ಕಬ್ಬ ಖ್ರಹ್ಮ ಸ್ಟಾ ಮಿರೇವರಿಂದ ಜಿತಗೇಸಲಂಡಿತದೇವರಿಂ ಮಲ್ಲಿವೇಣ ಪ್ರವಿಧಾರಿಸ್ಥಾಪಾಗಳಂ
- ಆ ಕ್ರೀವಾಲತ್ರೈವಿದ್ಯಗದ್ಯವದ್ಯ ವರ್ಚೋವಿನ್ಯಾನಂನಿಸರ್ಗ್ಗವಿಜಯವಿಳಾನಂ (ತರನನ್ನ ರಂಕ್ರೀವಾತ್ತ್ರೈವಿದ್ಯವಿದ್ಯಾವತಿ
- ಅ ಭಾರಾಧನಾಲಖ್ಯ ಉದ್ದೀ ಸಿದ್ಧಾಂನ್ನಾಭೋನಿಧಾನ . . . ವೈತಾಸ್ವಾದ ರೀಕ್ಷಾಸ್ಟ್ ಕ್ರವಾಕ್ಸತಿ . . . ಕ್ರವಾಕ್ಸತಿ . . . ಕ್ರವಾಕ್ಸತಿ
- ದ್ದಾಳಿದಿಗ್ಗಾ ಮಿ . . ಮನ್ನಿರದೇಳ್ ಘ

```
್ ಗ್ಗಳಕಾರನ್ನು . . . ಅತಮೋಹಿಮಾದ್ರಿಕೂಟಂಗಳೋಳಿದರಣಿಂದ್ರೋದ್ರಕಿರೀಟಕೂಟತರದೋಳಿವಾಗ್ದೇವಿ .
                 . . ಯಿಂದ ರಿವಳಕ್ರೀನ:ುನಿವಜ್ಯ
ತಃ ನಂದೀರುಗಳುಳಿರೋದಾರ . . . . . . . . . . . . . . . ಬಳಗುತ . . . ಜಂ
ವಜ್ರನನ್ನಿ ಯ
ಟ ಈಂಗ ಸಲನ್ನು ರವಳ . . . . . . . . . . . . . . . ವಜ್ರಾನನ್ನಿ ಬ್ರತಿಯೂ | ತತ್ನ
ಈ ಮಹುರೋಳಿಕುಮಾರನಂರುಸನೆಸ್ತ್ರಪ್ರಭುಗಾವುಂಡುಗಳಿನಂಡಕಾಯು . . . . ಪ್ರತಾವಚಕ್ರವತ್ತಿ ಸತೀರಬಲ್ಲಾಳ
ಹ ಚೇವನಂ ಕಾಣಲ್ಟೇಡಿಬಂದಿರ್ದ್ದಲ್ಲಿ ಅಭಿನರ ಶ್ರೀ ಕಾಶ್ನಿ ನಾಥದೇವ . . . ಮುಮಸ್ಟ್ರವಿಧಾರ್ಜ್ನ ನೆಯುಸುಂಪೂಜೆ
                   ಯಾಮಂ ಬುುಷಿಹುರಾಹಾರದಾನಮುಮಂ
 ೫ ಕಂಡುವಿರಿದು ಸಂತಸಂಪಾಡಿದೇವರ ಶ್ರೀಕಾರ್ಯ್ಯಕ್ಕೆ . . . . . ನಾಡಗೌಂಡುಗಳ ತಮ್ಮೊ ಳೈಕರುತ್ಯವಾಗಿ
                 ಪ್ರತಮಚಕ್ರ
 ಆ ವರ್ತ್ತಿ ಸಾಚಿಕೆ ಪ್ರಾಕ್ಷಣೆ ಪ್ರಕ್ಷಣೆ ಪ್ರಕ್ಣಣೆ ಪ್ರಕ್ಷಣೆ ಪ್ರ
                  ಕಕ್ಕಂ ಮುಷ್ಟಿಯರಾಹಾರದಾನಕ್ಕೆ ವಾಗಿ
 ಈ ಕಕವರ್ಷಂ ೧೧೦೪ನೆಯ ವಿರೋಧಿಕೃತ್ಸಂವಶ್ಯರದುತ್ತರಾಯಣಸಂಕವಾಣದಂದು . . . ವಜ್ರನೆನ್ಸಿಸೈದ್ಧಾನ್ನ ದೇವ
                  ರಿಗೆ ಧಾರಾಪೂರ್ವ್ಯಕಂ . . . ನಾಡಮೈಸೆನಾಸ
 🕯 ಗುಮ್ಮ ನವೃತ್ತಿಯೊಳು . . . ಮುಚ್ಚಂಡಿಯಂ ಕಡಲಹಳ್ಳಿಯಂ . . . . . ಕಡಲೆಹಳ್ಳಿಯ ಈಣನೈರ
                  ತೊಟೆನಾ
 ಈ ಡಸನ್ತೆ ನಾಡಾಗಣ್ಣಿ ನಾತ . . . . ನಡರುಯೆ ಉವಲದ ಸೀಮೆಯನಟ್ಟ ಕಲ್ಲಂತಲ್ಲಿಗುರವಿನಗುಂಡಿಯೆ . . . . ಮರನಿ
                  ತ್ಯಾಳೆಯನ್ನೊ
  ಈ ರಡಿ . . . . . . . ವೊರಡಿಚ್ಚುಚ್ಛಾವಕ್ಷದತಡಿಕ್ಕಾಲಿಯಷ್ಟ್ರ್ಯ್ ಆಗ್ನೇ ಹುದಲುಶಿದನಾಳಿಕೆಯಲ್ಲವಿನಲ್ಟಿಯ
                   ಗುಮ್ಮನವೃತ್ತಿಯನಾ
  e ಗವ . . . . ಯವೊತ್ತಿಡೀತಂಚರಿನರ್ರಂಪುತ್ತ ವೀಕ್ಕರ್ಯಪ್ರೈಯನೈರತ್ಭದಲ್ಲಿರೆಯಕಣೆ
  <sup>61</sup> ದುಕಲು . . . ಖಡೆಸು . . . . ಕೊಳವುಣ್ಟ್ ಕ್ಯಂದುತ್ತಿದ.ವಾರನ . . . ಗಲ್ಲುತಟ್ಟು ನುತ್ತವೀಕಲ್ಲೆ ದುಹಳ್ಳಿದು
                   ವಾಯವ್ಯ
 ಈ ರತೋಜೆನಾಡಪಳ್ಳಿಯಲೀಡಿನತ್ರಾಸನ್ಥಿ ಯೊಳು . . . . ಕರ್ಗ್ಗಳ್ನವೊಹಡಿಅಲ್ಲಿಂಚಂಚರಿವರ್ಳಂ ತೆಂ ತಟ್ಟು ವಟವೃಕ್ಷ ಅ
  ್ಲಿ ಲ್ಲಿವುತ್ತ ವೀಕಡಲೆಯಪ್ಟ್ ದು ಈಕಾನ್ಯ . . . . . ಗುಮ್ಮ ಸವೃತ್ತಿ ದುತ್ರಿಸನ್ಥಿ ಯಸಡುಗಣೆದುಕೂಡಿತ್ತು ಇನ್ನಿದು
                   ಸೀಮಾಕ್ರಮ ! ಮಂಗಳವುಹಾ । है।
  ಕ್ ಭೂಮಿದಾನಾತ್ರರಂದಾನಂ . . . . . . . ಸ್ವದತ್ತಾಂದರದತ್ತಾಂದಾಯೋ
  ಈ ಹರೇತವಸುಂಧರಾಂ I ಪಟ್ಟರ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಜ್ಜ್ ಯಾಂಜಾಯತೇಕ್ರಿಮಿ:
                                                                      26
         ಅದೇ ಹಾಸನದ ಹೋಬಳ ಕಂದಳ ಗ್ರಾಮಕ್ಕೆ ವಹ್ಷಿಣ ತೊಟ್ಟವುನೆ ತಿಮ್ಮೇಗೌಡನ ಗದ್ದೆ
                                                         ಬದುವಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.
                                                      ಪ್ರವಾಣ 2'-0"×1'-3"
                                                                                                                          5 ಕೊಟ್ಟಕೂಪಗಿ
                                                                ತಿ ಣಿಯರಿಗೆ ಬ
       1 ಕ್ರೀವಾರುವ
                                                                4 ಕಾಕ್ಕರಾಯು
       2 ದರ್ಭಣಿಗಳು ಹ
                     ಆದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮುದ್ದೇಗೌಡನ ಕೊಡಗೆ ಹೊಲದಲ್ಲಿ ನಟ್ಟಕ್ಲು
                                                       ಪ್ರಮಾಣ_3'_0"x1'-6"
                                                                                                                           5 Wh
                                                                 8 ರಗಬಲಾಳರಾ
        1 ಕ್ರೀವಾರುವರ
                                                                 . ದು ಕುಟ್ಟಕೂ
        <sup>9</sup> ಬೋಗೆಸಾಹಣೆಯು
                                                                         28
                       ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಹನುಮಂತರಾಯನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.
                                                      ಪ್ರವಾಣ_3'-0"×1' 6"
                                                                                                                          5 Easth
                                                                 8 ಡುರಿಗಳಿಲಾಳ
      1 ಕ್ರೀವಾರುವದ
                                                                 4 ರಾಯಕ್ಕಾಟ್ಟ
        ಿ ಜೋಗಸುಹಣಿ
                                                                        29
 ದುದ್ದರ ಹೋಬಳ ಕೂಳಿಂದುಂಗಲಕ್ಕೆ ಪೂರ್ವ ಕಂಡೇಗೌಡನ ಗದ್ದೆಯ ತಲಕಟ್ಟಿನಲ್ಲಿ ನಿಲ್ಲಿಸಿಸುವ ಕಲ್ಲು.
                                                   ಪ್ರಮಾಣ-3'-2" × 1-10"
                                                                                                                  7 ಚೃತಕ್ಷವಿಧಮೇಕಾಕಿ
                                                        * ಣಿ ಸಿಪ್ಪಾಯಡಿಂಜಾಯತ(ಕಿ)
೬ ಸ್ಪರತ್ತಾಪ್ಪುಕದತ್ತು ವಾ
                                                                                                         8 ನಂಹನ್ನಿ ದೇಶಸ್ವಂಪತ್ರ
                                                          ಿ ಮೀ! ನವಿಷಂ ವಿಷವಿ.
º ಹೋಕರೇತವಸುಸ್ಥ
                                                                                                                   ತಿ ಪೌತ್ರಕಂ
                                                       ಕ ತ್ಯಾಹ. ಬ್ರ್ಯಹ್ಮ ಸ್ವಂ೯ ಪ್ರಮು
ತ ರಾಂ | ಪಟ್ಟರ್ವ್ಪರ್ವಸಹಸ್ರಾ
```

30 ಆದೇ ಹೋಬಳ ಮಾಯಿಸಮುದ್ರಕ್ಕೆ ಪೂರ್ವ ಸರ್ಕಾರಿ ಗೋಮಾಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು. ಪ್ರವೋ-3'-3"×1'-6" ಶ ಕಾವುರೂರಕೆ ಅದೆಯ | 7 ನಿುಡುಸಾ 8 ವರದ್ಭುನಮಗ 1 ಯಿವಸಂವರ್ಥ್ಸರದ ಿ ಬಂಡಿಗೆ ಬಿಟ್ಟಭೂ ಿ ಸನ ಿ ಕಾರ್ತ್ಗಿಕಬಂಲೂಕ ' ಮಸಣಯಗೆ ಅದೇ ಹೋಬಳ ಹೆರಗು ಗ್ರಾಮದ ಕರೆಯ ಪಶ್ಚಿಮ (ಬಳಗೆರೆಪಳ್ಳ) ತೂಬಿನ ಕಲ್ಲುಕಂಬದ ಹೊರಗಡೆ ಬರೆದಿರುವರು. ಪ್ರವಾಣ—6'—0"×1'—6" ² ಗೋತ್ರರವರಗಿನೂರೊ | ³ ಷೆಯ ಹಿಟ್ಟವುಯುನಿಕ್ಕಿ | 4 ದತೊಂಬು ದೇಗುಲ ಕ್ರೀಮದಾತ್ರೇಯ 32 ಆದೆ ಕಂಬದ ಬಳಭಾಗದಲ್ಲಿ. . ಿ ಮಲ್ಲಿ . . | 3 ಹುಣ | 4 ಹಿಟ್ಟವುಹ್ಯು 1 ನಾರಣ ಅದೇ ಗ್ರಾಮದೊಳಗೆ ಈಶ್ವರ ದೇವಾಲಯದ ಬಳ ಬಿದ್ದಿ ರುವ ಕಲ್ಲು. (ಹಾಸನದ ತಾಲ್ಲೋಳ್ ಟ್ರಂಟ್ ನಂ. 60. ತಿದ್ದು ಸಾಡಾದುದು) 1 ನಮಸ್ತುಂಗಕಿರಕ್ಷು ಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಟ್ ನಗರಾರಂಭಮೂಲ ತಿ ಕ್ರೀ ಕಿವಮಸ್ತು ಸರ್ವಜಗತೋ ಪರಹಿತನಿರತಾಭವಂತುಭೂತಗಣಾ | ದೋಪಾಃ ್ ಪ್ರಯಾಂತುನಾಕಂಸರ್ವೈತ್ರಜನಸ್ಸುಖೀಭವತುಲೋಕಾ "ಸ್ಪಸ್ತಿ ಸಮಧಿಗ ್ ತವಂಚನುಹಾಕಬ್ದ ಮಹಾಮಂಡಲೇಕ್ಷರಂದ್ಪಾರಾವತೀಪುರವರಾಧೀಕ್ಕರಂಡೂ 6 ದವಕುಳಾಂಖರದು ನುಣಿಮಲ್ಲದೊಳುಗೆಂಡಕೊಂಗುನಂಗಲಿಗೆಂಗವಾಡಿ 7 ನೊಣಂಬವಾಡಿಬನವಸಹಾನುಂಗಲುಹಲಸಿಗೆಗೊಂಡಭುಜಬಳವೀರ 8 ಜಗದೇಕವುಲ್ಲಪ್ರತಾಪಹೊಯ್ಸಳಕ್ರೀನಾರನಿಂಹದೇವರುಕ್ರೀಮ ಿ ದ್ರಾಜಧಾನಿದೋರಸಮುದ್ರದನೆಲೆವೀಡಿನೊಳುದುವ ಚನಿಗ್ರಹಕಿ ವ್ಯವ್ರ 10 ತಿಶುಳನಂವೂಡಿಸುಖಸಂಕಥಾವಿನೋದರಿಂಪೃಥ್ವೀರಾಜ್ಯಂಗೆಯುಕ್ತ ಮಿರೆ 11 ಸಕವರ್ಷ್ಪ್ರಸಾಗಿರದೇಕ್ಷತ್ತನೆಯಬಹುಧಾನ್ಯಸಂವತ್ಸರದ ಬೌಪ್ಟ್ರ 12 ಕುದೃತ್ರಹೋರಸಿಸೋವುವಾರರುತ್ತರಾಹಣಸಂಕ್ರಾಂತಿಯಂ 18 ದುವ್ರತಾವಹೊದ್ದು ೪ಕ್ರೀನಾರಗಿಂಪದೇವರದತ್ತಿ ಹಾಗಿಪೆರ 14 ಗೊಡೆದುಸೋವನಾಥಿವು (ಮುಂದೆ ಕಲ್ಲು ಬಡೆದುಹೋಗಿದೆ) 34 ಇದೇ ಕಾಸನದಕಲ್ಲಿನ ಪಕ್ಕದಲ್ಲಿ ಬರೆದಿರುವುದು (ಹೊಸಕಾಸನ). 9 ಬ್ರಿಪವಾರದನ್ನು ಕ್ರೀಮತು 1 ಸ್ಪಸ್ಥಿಸವುರಿಗತ 10 . . . ಬಾಳದರ್ಕ್ಕೆ ಗಸ್ಯರದೇ ³ ವಂಚಮಹಾಸ[ಬ್ದ] 11 ವರನನ್ಗಾ ಬೀವಿಗೆಗೆಬಿಟ್ಟ 3 ಮಹಾಮಣ್ಡ [೪೪] 18 ೨ತ್ತುಗಾಣವೊಸ್ಗು ಇನ್ತೀ · ಸ್ವರಂ ವೀರಖ[ಲ್ಲಾ] 18 ಧರ್ಮ್ಯನಾವಂಪ್ರತಿ ್ ಳಬೇವರರಾಜ್ಯ [ಮಾ] 14 ಪಾಳಿಸದಕಿಡಿಸಿದವಂಗೆಪಂ 6 ಚಂದ್ರಾರ್ಕಸ್ಥಿರ 15 ಚವುಹಾವಾತಕವುಕ್ತುಂ 7 或

おおれる

おおれる

おおい

をは

なが

「に

「は

」 8 ಬಾಚರಸಂಸ್ರಾವಣಸುದ್ಧದಸಮಿ ಆದೇ ಹೆರಗುಗ್ರಾಮಕ್ಕೆ ವಾಯಸ್ಯ ಮಾರನತಿಮ್ಮನ ಹೊಂದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಶ್ರಮಾಣ_4'-4"×1'-6"

1 ಕ್ರೀ ೬೦ ನವುಕ್ಕೆ ವಾಯ | ಚಾರವೇ! ್ ತ್ರೈಲೋಕ್ಷ್ಯನಗರುರಂಭಮೂಲ್ತ್ರಂಭಾಹುಶಂಭವೇ | ಸ್ಮಸ್ತಿತ್ರೀ

```
ಿ ಮತ್ತ್ರಾಶಾಪಚಕ್ರವರ್ತ್ದಿ ಹೊಯ್ಸ್ ಳವೀರ . . . .
           . ದ್ರುಳಚ . . . . ಯುಸುಗ . . . . . . .
            ಿ ನೆಂಬಳೂಭುಜಂ| . . . . . . . . ಯ
            ್ ಹೂರ್ಯ್ಬ್ಯಾನಂದನ್ನು . . . . . . . . . . ನ
           ್ ಪೈ ಆರೆಯ ಂಗಭೂಭು ಜಂ ಟಿ ಸಮರ . . . ಗು . . . . ಯುಂ ನ
           🛚 ಸುರ್ನತುಳವಿಜಯಾವಿ . . . . ರಾತಿಯಂ ನರಸಿಂಪಸು
            ಿ ತನಾಗಿದ್ದ ಕ್ಯಾವಿಸ್ಟ್ರುತನೆಯ . . . . . . . . . . . . . . . .
           10 . . . . ಕೊಂಡರ . . . ತ್ರಿಭುವನಮಲ್ಲ . ೪ . ದ . ಕ
           u . . . . ರಾಗಿರ್ಜ್ಗೆ ಕೆ . . . . . . ನಾರ
           10 ಗೀಹನಾದವಗಿಂದಂ . . . . . ತಳಕಾಡುಗಂಗವಾ
           13 ಡಿನೋಣಂಬವಾಡಿಹಾಸುಗ್ರಲ್ಲಗೊಂಡಭುಜಬಳವೀರ
           ಗಂಗಸಸಹಾಡುಕೂರಸನಿವಾಶಸಿದ್ದಿ ಗಿಂಡುಗ್ಗ ಕನ್ನು ಚಲದಂಕರಾವು
           15 . . . ಪ್ರತಾಕಹೊಯ್ಸಳ ೩ ಕಿರಬಲ್ಲಾ ಅದೇವರು ಶ್ರೀಮ ಪ್ರಾಹಧಾ
           16 ನಿರ್ದೇರಸಮುದ್ರದೊಳುಸುಖಸಂಕಥಾವಿನೋದರು ರಾಜ್ಯಂ
           ಚಿಂತವಾಮರಸಂಗಮಧಾತ್ರಿ . . . . . . . . . . .
           ್ ಲದೇವಿಗವೂತ್ಮ ಜರಪ್ರ . . . . ಜಗಳು . . . . .
           🕫 ರ್ಗಬೇವರಾಜ . . . . ಲ . . . . ಸುವಾ . . . . .
           ೩ ತನಯ . ಹೆರಗಿ . . . . ಮ್ರುಮೂರನುವೆನಿಸ
           ಿ ಕ್ರಿತಪ್ರಣ್ಯವಾಚಿಸೆಟ್ಟ..... ಧರ್ಮ್ಮಾರಿಂ
           ಚಿತ್ರಕ್ಷಿತಿಬಿನಯನ್ನು
           ೫ ಸತಂಕುಲದಿ ಬಕರಪಡಿಸಲ್ಪ ಹುುಂಸ್ಪೆಸ್ತಿ ಸಕವರ್ರವ ೧೧೦೫
           % ಕೋಭಕ್ರಿತ್ರಂವತ್ಪರದಾವುಧಕುದ್ದ ಬಾಡಿಮಿಸೋ
           ೨೯ ವುವಾರದಂದು , . . . . . ಜೆರಗುರು . . . . .
           ಜ ಂಣಪೆಗ್ಗ ಡೆಯುಂ ಮಾಚಿಸೆಟ್ಟಿಯುಮಯ್ಸೆ ನಾಡಗವುದುಗಳು
           🤋 ಪ್ರಜೆಗಳು೭ರ್ದ್ದು . . . . ಸೋಮೇಕ್ಷರಸ್ಥಾಮಿರೇವಾಲ್ಯದಹಡು

    ಪಣವೆುದ್ಯುಗದ್ದೆ ಸಲಗೆಹತ್ತು ಬೆದ್ದ ಲೆವುತ್ತ ರೊಂದು] ಇನ್ತಿ ನಿತು

           n ವಂವಾರೆಯುಭಟ್ಟ . ಮಾರೆಯಗೆಕಾಲುಕಟ್ಟ್ - ಧಾರಾವೂರ್ವೈಕಂಮಾ
           ೩ ಡಿಬಿಟ್ಟರು ⊭ಯಿದನಾರಾವರೂವಾದಲ್ಲಿ ಪ್ರತಿಘಾಳಿಸಿದವನು
           ಟಿ ಸಾಯಿರಕವಿಲಿಯುಂಗಂಗೆಯತಡಿದುಲಿಕೋಡುಂಕೊ

    ಆ ಳಗವಂಹೊನ್ನು ಂದೆಳ್ಳಿಯಿ ಂಕಟ್ಟಿ ನೀಡತುವೈ ೯೪ದ ದಾವಾರಗಳಾ)

           ಹ ಹೈಣಗ್ಗೆ ೯ಕೊಟ್ಟ ಫಲಮೆಯ್ದು ವರು ಕಿಡಿಸಿದವರು ಸಹ
            ಹ ಸ್ರಕವಿಲೆಯಂಬ್ರಾಹ್ಯ ಣರುವ.ಂಗಂಗೆದು ತಡಿಯ
            87 ಲಿವಧಿಯಿಸಿದಗತಿಯನೆಯ್ದುವರು∥ಹೀನರುಕ್ಷೆ ವಾಯ
            38 ಸ್ವದತ್ತಂದರದತ್ತಂವಾಯೋಜರೇಶಿವಸುಂಧರಾ . . . .
            ರ್ತ ಹಸ್ರಾಣಿನಿಸ್ಟಾರ್ಡಾನ್ಟ್ರಾರುತೇಕ್ರಿಮೀ ಇಧರ್ಮ್ಯ ಪ . . . . .
            ು ಂ ಚಾಮಯಣ . ಮಾಚಿಸೆಟ್ಟಿ | ಇರಮೇ ವಹರ್ಯಪಗವುಂಡ
            #1 ಸೆಟ್ಟ ಗರೀವರಹಿಂದಣಗೆದ್ದೆ ಹತ್ತು ಕೊ[ಳ]ಗಸಲ್ಪುದು
ಆದೇ ದುದ್ದದ ಹೋಬಳ ವಳಗೆರೆಹಳ್ಳಿದುಲ್ಲಿ ಹೆರಗಿನಮ್ಮನಗುಡಿಯೊಳಗೆ ಕಲ್ಲುಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.
                             ಿ ಬಿಟ್ಟಕ್
                                                             ಿ ಡಿಯಭೆ
```

1 ಕ್ರಿಮಹಾ ⁹ ಬೇವರ್ಗ್ಗೆ ಈ ಆಟೆ ಮುಕ್ಟೇ

6 ಶ್ವಲೆಮ್ಲ

ಆದೇ ಹೋಬಳ ಕಣಜನಹಳ್ಳಗೆ ವಾಯವು ಹಾಳುಬಿದ್ದಿರುವ ಕಲ್ಲೇಕ್ವರಗುಡಿಯ ಬಳ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರವತಿಣ_4'-0"×2'-6"

- 1 ಕ್ರಿ ಓನವುಕವಾದು∥ನವುಸ್ತುಂಗಕರಿಚುಳಬಿ ಚಂ
- ² ವೃಚ್ಚಾವುರ ಚಾರವೇ[ತ್ರ] ನಿರೋ ಕ್ಷಣನಗರಾವರ

್ ಭಮೂಲಸ್ಪಂಭಾಯಸಂಭವೇ ಸ್ಪಸ್ತ್ರಸವುಸ್ತ್ರಶ್ರಕ್ಷಿಸಹಿತಕ್ಕಿನುತುಹೋಸಳಬೇ 6 ವರ್ಡ್ಗೋರಸಮುರ್ರದ ನೆಲೆವೀಡಿನ ಳುಖಸಂಖಥಾವಿನೋ ್ ದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತವಿಸಿದ್ದು ೯ ಹರಗಿನ ಬೂಚಿಮೆ ಿ ದುವೂರಗವಡ ಸಮಸ್ತ್ರಪ್ರಜೆಗವುಡುಗಳು ಕ್ರೀ ಿ ಮುಖವೆಂಬ ಸಂಭರದಂದುಸೋನುವಾರಮಕರಸಂಕ್ರಮಣ º ಬೆತಿವಾತದುರು ನಾಗಗೌಡಚಿಕ್ಷಣ್ಣ ನವಡಿದಗೌಡ 10 ಕಾಳಸಟ್ಟ ಈನ್ನಿ ನಿಖರಪುತ್ರಗವುದಯ ಸಮಸ್ಥ ಪ್ರಜೆಗಳುವಿುದ್ದು ೯ವಾನುದೇವರೆಸೋಮಿಯುಸಕಾಲಂಕಚ್ಛೆ ೯ಧಾರಾ ¹² ಪೂರ್ವ್ಫಕಂವಾಡಿಬಿಟ್ಟಗರ್ದ್ದೆ ದೇವರಸಾರಭೂಮಿಕಯ 13 ಕೊಡಗೆಹಳ್ಳದಲಿಸಾಹಣಿ . ಹುಹಳಲಿಂಕೆಯುಗೋ 14 ಇದುಹಳಲ್ಲಿಂಕೆಯ ಈ ನಿಸುನಾಗಣನರೇವಾಲ್ಯಕ್ಕೆ ಬಿಟ್ಟ ¹⁵ ಧರ್ಮ್ಗ∥ಮರಗೌತನಮಗಮಚಯಸ್ಸರತ್ತಂಪರರತ್ತಂವಾ 16 ಯೋಪರೇ: ವಸುಂಧರಾ/ಸಸ್ಟಿ ಸ್ಪ೯೦ ವಸಹಸ್ರಾಣಿವಿದ್ದು,ಯಾಂ 17 ಜಾಯತಕ್ರಿತಿ: ಬ್ರಹುದಿಂದಿಂತಿದನೆಯ್ದೆ ಕಾವವುರುವಂಗಾ 15 ಯುಂಜಹುತ್ರಿಯುವುಕ್ಕೆಯಿರಂ[ಕಾಯದೆ] ಕಾಯ್ದ ವಾಸಿಗೆಕುರುಕ್ಷೇತ್ರ 19 ದೊಳಕ್ಕೋಟವುುನೀಂದ್ರರಂ ಕವಿಲೆಯಂ ವೇದಾಫೈರಂಕೊಂದದೊಂದರುಸಂ ೨೦ ಸಾರ್ಡ್ನಪುದೆಂದುಸಂಜರಿದಪುರೀಸೈಳಾಹ್ಷರಂಧಾತ್ರಿಯೊಳ ಆದೇ ದುದ್ದದ ಹೋಬಳ ಕೋಡಿಪಳ್ಳಿಯಲ್ಲಿ ಕೆರೆಯ ಕೆಳಗಿರುವ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಹತ್ತಿರ ನಟ್ಟರುವ ವೀರಗಲ್ಲು. ಶ್ರವತಣ_3' × 2' ([ನೆಡು ಪಟ್ಟ) ಿ ಗೃಷ್ಟಿ ತ್ರಿಘುವನಪ್ಪು ಮಲಪರೊ ಿ ಳುಗಣ್ಡ ವಿವೃತರ್ಧ್ಧನಬಿಟ್ಟದೇವ (Пನೆಯ ಪಟ್ಟ) ್ ಫೊಯ್ಸ್ಗಳಂಗಂಗಂವಾಡಿತೊಂಭತ್ತ ಜುಸಾಸಿ . ಮನಾಳುತ್ತ ಿ ಳಲುಬೆಂದುಕಾರಿಬಿಳ್ದು ಸೋಮಣ ಸವರೋಕ (ಬಲಗಡೆ ಅಸ್ಥಪಟ್ಟ) ಪ್ರವಿತನರಕ್ರೀ ಆದೇ ಹೋಬಳ ಕಿತ್ತನಕರೆ ಗ್ರಾಮದಲ್ಲಿ ಗಣೇಕನಗುಡಿಯ ಮುಂದೆ ನಟ್ಟರುವ ಕಲ್ಲು. ಪ್ರವಾಣ-2'-4" × 2'-3" • ರಾಯಣನಯ್ಯ 1 ಕ್ರೀವುತು ಿ ಕರುಕಿತ್ತ ನಕೆಜೆಯ [ತೂಂಖ] ನಿಕ್ಕಿ ಸಿರ ಿ ಕ್ರೀರಾಮವಸ 6 ಕಳಚಿಆಗಿನಾಡುವಹೊಲ ಿ ರ್ವರಿಸುವತ್ಸರದಲು 40

ಅದೇ ಕಿತ್ತನಕರೆ ಗ್ರಾಮದ ಈಕ್ವರದೇವಸ್ಥಾನದ ಮೇಲುಚಾವಣೆಗೆ ಸೇರಿಸಿದ್ದ ವೀರಗಲ್ಲು. ಪ್ರಮಾಣ – 5' – 6" × 2' – 0"

ಸ್ಪಸ್ತಿಸವಾಸ್ತ್ರಭುವನಾಕ್ರಯಂಕ್ರೀಟ್ರಾಥ್ಫೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಸ್ಪ

- ² ರ ಸರಮಭಟ್ಟು ರಕಂತ್ಯಾರಾವತೀಪುರವರಾಧೀಸ್ವರಂಯಾರವಕುಲಾಂಬರದ್ಭುಮ
- ಿ ಣಿಸಮ್ಯ ಕ್ರ್ವಚೂಡಾಮಣಿನುಲಿರಾಜರಾಜವುಲಿದರೊಳುಗಂಡತಳಕಾಡುಗಂಗವಾಡಿನೊ
- 🔸 🍽 ಾಖವಾಡಿಬನವಸಹಾನುಂಗಲ್ಲಾ ಮಲಿಗೆ ಆರೆಹಲಸಿಗೆ ಬೆಳ್ನೊ ಲತಟ್ಟ ವಾಡಿ ತೆಹಿಸಿಕಾಡುವಾಡು
- ಗೊಂಡ ಘಟಕುಳವೀರಗಂಗನೇಕಾಂಗನೇಕಾಂಗವೀರಸನಿವಾರಸಿದ್ದಿ ಗಿಂದುಗ್ಗ ೯ ಮಜ್ಞಿಚಲದಂಕರಾವುನಸಹಾ
- ಿ ಹುಸೂರನಿಕ್ಕ ಆಪ್ರತಾವಚಕ್ರಾತ್ತ್ರೀಹೊಯ್ಸಳವೀರಬಲ್ಲಾ ಳವೇವರಸರುಕಲ್ಬಾಣವಯ್ಬು ನಿಂತಮಾ
- ಗಿಸಕಲಜನಕಲ್ಯಾಣಮಹೋತ್ಸವದಿನೇಕಜ್ಜ್ ತ್ರಚ್ಛಾದುಯಿಂಸುಖಸಂಕಥಾವಿನೋರದಿಂರಾಜ್ಯಂಗಯುತ್ತ
 ವಿಸರ∥
- ಿ ಸ್ಪನ್ನಿ ಕ್ರೀಮತಾಸಕರರ್ಷಂ೧೦೭ನೆಯರಾಕ್ಷ ಸಸಂಪತ್ನರವವಣಘನು೧೦ಬ್ರಿಹವಾ

- ರದಂದ್ಯಚಟ್ಟಗೌಂಪರಮಾಳಹ್ಯುನಮಗಸೋಮೆಹುನುತಾರುವನಪ್ಪುಯದಾರಿದುಲು
- 11 ಹೆಮ್ಮ ಕೃಳಉಜಿಉಚ್ಛ ೯ಲೀಯದೆತಾನುಂತನಸಂಗಡದಬೆಚ್ಚೆ ಯವೆಇವನುಂನೀರೆಗಾಳೆ ಗಂಕಾಧಿಹೆ
- ಚಿ ವ್ಯುಕ್ತ ಕರಾರುಕಳಿಹಕಳರಂಕೊಂದುತಾವುಸುರಲೋಕಪ್ರಾಪ್ತರಾಗಿದೇವಕನ್ನೆ ಹುರುದ್ದು ರು ಆ
- 18 ತನ್ನಿಲ್ಲದ ಪೆಪಿಗೆ ಆತನಿಂಹಿಂದುಣ್ನ ಕಲ್ಲೆ ಯನುಂ ಆತನತಂವು ಬೆನಚಿತುನುಂಅವರ ಕಿಟ್ಟು
- ್ ಯಯ್ಯಕಟ್ಟದಹಳ್ಳಿಯಮಾದಿಗೌಡನುಂ ಇನ್ನಿ ಮೂವರುಂಆತನವೀರವಸ್ತುವಂ ನಿಲಿಸಿದ ಸಿಲಾಲೇವೆ
- ಚಟ್ಟ ಗೌಡರಕ ಜೆಯುಕ್ಕಳಗೆ ತಂವು ಕೆಜೆನುಂಣ್ಡಿ ನಲ್ಲಿ ಜಿನಜಿಯ ನುಂಬಮ್ಮೆ ಹುನುಸೊಳಿಮ ಜೀಯನಕಾಲಂಕ
- ್ ರ್ಚೈವೀರಗಲ್ಲಿಂಗನಿವೇವೃಕ್ಕಂಹೂ ಪತ್ರಗಂಧಾರಾವಾರ್ಟ್ಫ್ರಕಂಮಾಡಿಬಿಟ್ಟ ಗಡೆಕೊಳೆಯಿರನ್ನು ೯
- 17 ಯಾಧರ್ವ್ಯವಂಪೂಜಿಸರ
- 18 ಉದಾಸೀನಮಾಡಿದಡೆ ಕವಿಲೆ
- 10 ಯಂ ಬ್ರಾಷ್ಟ್ರಣರಕೊಂದಬಿಂದ

ಅದೇ ಕಿತ್ತನಕರ ಗ್ರಾಮದಲ್ಲಿ ಈಕ್ವರದೇವರ ಶಾಳುದೇವಾಲಯದ ಮುಂದೆ ಹೂತಿದ್ದ ಕಲ್ಲು. $z_1 = 4' - 9'' \times 2' - 3''$

- ು ಶ್ರೀ ನಮಃಸ್ತುಂಗ ಸರಸ್ತುಂಬಿಚಂದ್ರಚಾಮರಚಾನವೇ।ತ್ರೈಳೋಳ್ಳಾನಗರಾರಂ
- ಭಮ್ಮಲಸ್ಥಂಭಾಯ ಸಂಭವೇ ಟಿಂಗವುನಜನನೀಜನಕಂ ಲೀಗಮನನ
- ೫ ಗಾಳ್ಗ ನಾವ್ಯ ಬಾಂಧವಭಾರತ್ರು ಪ್ರಿಕಿಂಗವು ನೆಸರ್ವಮೆನಿಸುವ ಸಂಗಂದೊರಕೊ
- ೪ ಜನ್ನು ಜನ್ನೂ ಂತರದೊಳಿ∥೬ುಂಸವಾಃಸಿವಾಯಃಗಣಪತ್ಯಾಯನರ್ನು ∦ ಕ್ರೀ ಕ್ರೀ
- ್ ಕ್ರೀಗುತ್ಪತ್ತಿ ನಿಮಿತ್ತ ವಾದಯದುವಂಕಾಂಭೋಧಿಗಿಂದೂಬ್ಬವದ್ರಾಗಂಕ್ರೀಸಳನೆಂ
- ್ ಬನಾಗಿಪ್ರಲಿಯಂಪೊಯ್ದಾ ಸಳಂಪೂಯ್ಸ್ಗಳಂ|ಯೋಗೀಂಪ್ರೋಕ್ಕ್ತಿಯಿನಾವನಾಜಿಸರ
- ್ ತದ್ವಂಕದವರ್ಗ್ಗೆ ಬ್ಬ ಸಭೋಗಿಗೈ ಕ್ಯರ್ಯ್ಬ್ರಗಾಗಾನ್ಪಿ ತಪ್ಪ ಕಲಬರುವರಾಜ್ಯವಗೆಯುತ್ತಿ ಬ್ರ್ರೀಸಂ ವಿನಯಪ್ರತೀ
- 8 ವರೂಪಂ ವಿನಯಾದಿತ್ಯಂಸರುಸ್ಥ ಭುವನಸ್ತು ತ್ಯಂ ಇಸಕ್ಕೆ ತಾಹಿಕ್ಕೆ ಕರ್ಣ್ನ ಸನಿಪ್ರಂಸನ್ಮಾರ್ಗ್ಗವಿ)
- ಿ ತ್ರಿ ನಿತ್ಯಾಥ್ಯುದಯಂ (ಆವಿನಹಾದಿತ್ಯ ಸುತನ್ನ ಎಂದೆಯಂಗದೇ ವೆಂಗಮೇ ಚಲವೇವಿಗೆ ಪ್ರತ್ಯು ಪು
- 10 ರುಪಾರ್ತ್ವತ್ರಯಕ್ಕಂತ್ರೈಪುರುಷರ್ಗ್ಗಂತೂರೆಯಿನಿಸಿಜಸುಬಿತ್ತರ್ಬ್ಬಲ್ಲಾ ಉದೇವನು ಬಿಟ್ಟದೇವನು ಮುವಯಾ
- 11 ದಿತ್ಯನುಮೊದುನೂವರರಸುಗಳವರೊಳುವುಧ್ಯಮನಾಗಿಯುಂಹ್ಷತ್ರಿಯಾದ್ದರ್ಜ್ನ ದೊಳುತ್ತಮನೆನಿಸಿ ಮ
- 18 ಲೆ ಮೊದಲಾಗಿಮೂಡಣಸಮುದ್ರವೆ.ಸೀಮೆಯೆನಲಾಳ್ದೇ [ಆವಿಮ್ನ ಪರ್ದೈನಂಗಂಭಾವೋದ್ಯವರಾಜ್ಯಲಕ್ಷ್ಮಿಯೆನಿಸಿದ
- 13 ಲಕ್ಷ್ಮಾ ದೇವಿಗಮುರುಥವಿಸಿರನೀಥೂವಿಕ್ರುತನಾರಸಿಂಹನಾಹವನಿಂಹಂ ಆವಿಭುವಿನವಟ್ಟ ವ್ಯಹಾದೇವಿಗೆಸರು
- ಚ ಣಚರತ್ರದಿಂದಂಸೀತಾದೇವಿಗೆಮಿಗಿಲಾದೇಚಲದೇವಿಗಬಲ್ಲಾ ಳುದೇವನ್ನುರಯಂಗೆಯ್ದಂ (ಅತನವಿಕ್ರಮುಮಮಾತೀತಂ ಚೂತ
- ್ ಳದೊಳ್ಳುಳ್ಳಭೂತಳಪತಿಗಳುಭೀತಿನತವಿ ಕಟವೊವುದೋ (ತನ್ನಿ ಜಧರೆಯ:ನಾದರ್ಸ್ಸ್ . . ನಾಡುಳ್ಳೇ (ಕಣರಂಗಾಂಗಣ ಸೂರುಕಂ
- ಚ ನಡೆದೊಡಿಂತುಚ್ಚ ohನುಚ್ಚ ತತುಹ್ಷಣರಿಂನೊಡಿಸಿರುಟರಾಜಪುರವೊತ್ತು ತ್ರಾಯ್ತು ಮುಂತಾಂನ್ತ ಸೇವುಣರಾಭೋಸನ
- ್ ಮಾತ್ರಕಂನೆಜೇದರಿಲ್ಲೆ ಂದಂದುಬಲ್ಲಾ ಕರೋಗ್ಗ ೯ ಣಮುಖ ್ಣ ಸಲಣ್ನು ಬಲ್ಲವರದಾರೀಭೂರಭೂ ಚಕ್ರಬೊಳ್ | ಆನತ್ತೊಗ್ರೀವರೆ
- 18 ನಿಪ್ಪರಾಂಶ್ಯಕುಳಮಂನಿಮ್ಕೂಳನಂಗೆದ್ದು ಜೇರುನನುರಾತ್ತ ಮುರಾರಿಕೇಸವನ ಸರ್ವೈಸ್ಯಂಗಳಂಗೆಲ್ಲ ಧೀರನನಾ ಟೋಸರಿನಾಂತನೇ
- 19 ವುಣರನೊಂದಾನೆಯೊಳುಗೆಲ್ಲ ವೀರಸನಾರಾಂಪನ್ರಿಪಾಳಕಕ್ಕ್ ಪಡನಜೊಳುಬಲ್ಲಾ ಳಭೂಪಾಳನಂಗಿ ಸ್ಪೆಸ್ತ್ರಿಸಮಸ್ಥ
- ಭುವನಾಸ್ರದುಂಕ್ರೀವೃಥ್ಪೀವಲ್ಲಭುವುಹಾರಾಜಾಧಿರಾಜನರವುಳಿಸ್ಪರಪರಪುಭಟ್ಟುರಕಂದ್ಘಾರಾವತೀಪುರವರಾ ದೀಸ್ತರ.
- ೫ ದೂರವಕಾಳಾಂಖರದ್ಭುವಾಣಿಸವ್ಯುಕ್ತ್ವ್ಯಚೂಡಾವುಣಿಪುಲೆರಾಜರಾಜವುಲಪರೊಳುಗಂಡತಲಕಾಡುಗಂ
- ಗವಾಡಿನೋಣಂಬವಾಡಿಬಿನವಸೆಹಾನುಂಗಲ್ಲುಹಾರಿಗೆ ಆರಿಪಲಸಿಗೆ ಬೆಳುವಲತಟ್ಟ ವಾಡಿತಳ ಕಾಡುನಾಡು
- ಚಿ ಕೊಂಡಭುಜಖಳವೀರಗಂಗನೇಕಾ: ಗವೀರಸನಿವಾರಸಿದ್ದಿ ಗಿರಿದುಗ್ಗ ೯ಮಲ್ಲ ಚಲದಂಕರಾಮನಸಹಾಯಿಸೂರನಿಸ್ಸಂಕ
- ಿ ಪ್ರತಾಪಚಕ್ರವರ್ತ್ವಿಪೂಯಿನಳವೀ ಸಬಳ್ಳಾಳದೇವರಗರುಕಲ್ಟಾ ಣಪರಿಯು ತವಡಿಗಿಸಕಳಜನಕಲ್ಟಾಣವೆ.ಹೋ
- ಆ ತೃವರಿನೇಕಚ್ಛತ್ರಚ್ಛಾಯೆಯಿಂಸುಖಸಂಕತಾವಿನೋವರಿಂಪೃಥ್ವೀರಾಜ್ಯೀಗೆಯ್ಯು ತಮಿರೆ 🛙 ತತ್ಸಾಮ್ರಾಜ್ಯವೂ
- 26 ಜ್ಯವುಪ್ರಉದ್ದ ೧ಗರ್ಪ್ಗಳರಾನ್ಯಾಯುವುುತಂದೆಡೆ | ಕ್ರೀಉದ್ದಿಂಗರುಳರೇವರುತಮ್ಮ ಎತ್ತಿ ಸಿರವೇವಾಲ್ಯದರರ್ಮ್ಯವು
- ್ ಪರ್ತ್ಮಿಸುವಲ್ಲಿ ಅವರವುಗನಪ್ಪ ಈ ಸರಜೀಯ ಗಿಗಿತ್ತ ನಕ ಆಟಿಯ ಬ್ರಿಥಿರಾವಸಟ್ಟ ಯವು ಕ್ಕ ಉಚಾನು ಗೌಂಡಮಾ
- ೨೫ ದಿಗವುಷಸ್ವೇವುಗವುಷಾನ್ಕೀಮೂವರೂಳಗೆಟಾವುಗವುಷನದುಕ್ಕಳುರಾಮಗವುಷಮುರಸಗೌಡ
- 🤋 ಪಂಡಿಗವುಇವುಹಾದೇವಸೆಟ್ಟಿಯವುಕ್ಕಳುಸಾಮೆಯನಾಯಕಟಾಕೆಯನಾಯಕಹಚಯನಾಹಣಿಸೋ
- ು ಮುಗವುಜನಮಕ್ಕಳುವಾರಿಸಗವುಜಜನ್ನ ಗವುಜನುಂಹನ್ನಿ (ಮೂವರುಗವುಜುಗಳುಂಬಿಟ್ಟ ಅಹೆಗ್ಗೆ ಜಿಲ್ಲಂತ್ನ ದೇವಗ
- 31 ಣಪರುಃ ಸಿಂಗಣ್ವ ಬೋಕಣ್ನ | ಖರ್ಗ ಗವುಇರವೂಳಿಯು ಕೆಯಿವೂಳಿಗವುಇರಕಲ್ಲಿ ದುಮಸಣಗವುಇನವು

- 39 ಗಕೇತಯ್ಯ ಏಚಗವುಡಯ ಸೂಚಹೊನ್ನೋಲೆಯನೂ ಸಗವುಸದೊಳಿಂಡವು ರವವಾಕಿಸೆಟ್ಟ ಕಟ್ಟರಹ೪ೖಯ ಮಾಡಿ
- ⁸⁸ ಗವುಷಮುತ್ತತ್ತಿಯಕಾಳಿಸೆಟ್ಟಿಸೆಟ್ಟಿಗಹಳ್ಳಿಯುಕಾಚೆದುತಿಬ್ಬಗೌಡರಬೊವೆ್ಡೆಯಕಾವೆಯಕೊಣ್ಣಗಿರಿಯಣವಿ
- ⁸⁴ ಕಜ್ಜನಾದರಕೇತಡುದೇಮಿಸೆಟ್ಟಿಯರೇವಣಇನ್ನಿ ನಿಖರುಂಪ್ರವಬಖ್ಯವಾಗಿಸ್ಪಸ್ತಿ ಕ್ರೀವುತುಸಕವರಿಕರ್೧ಗಿನೆಯ
- 36 ವಿಜಯಸಂವಭರದವೈಕಾಖಸು ೧೦ಬ್ರಿಹವಾರದಂದ. ಸಿದ್ದೆ (ಕ್ಷರದೇವರಷ್ಟ ನಿಧಾರ್ಚನೆಗಂನಿಯಿವೇದ್ಯ ಕಂಖ ೧ಡಸ್ಪುಟಿತ ಜೀರ್ಣೇ
- 36 ಧಾರಕವಾಗಿಕ್ರೀ ನೀರಬಲ್ಲಾ ಳವೇವರದ್ದಾ ೯೦ಗಲಕ್ಷ್ಟ್ಮಿ ಉವ ೨೨ ತಿರಿಯ ರಹಿರಿಯ ವುನೆವೆಗ್ಗ ೯ ಡೆಕೇ ಸಿಮಯ್ಯ ನುಂಬಿಟ್ಟಿಯಣ
- 37 ಹೆಗ್ಗೆ ೯ಡೆಯುಂದುೂವರು ಗವುಷುಗಳುಂಸಮಸ್ತ್ರಪ್ರಜೆಗಳುಮುಖ್ಯವಾಗಿ ಆಊರಹಿರಿದು ಕೆ ಱುರಿದುಕೆ ಳಗೆ ಬ್ಲುಗಿಗೇ
- . ಇಂಬಾಚಿವಿಡಿದುಕೋಲಲುಕಡವದಗೊಂದಿದುಲ್ಲಿಕಬಂರಾತಕಂಸಂಕೊಂಡು, ಗುಳಿದುಕಟ್ಟಿ ದಹಿಂ
- ³⁹ ದೆಹಿರಿದುತೂಂಬಿನನಿತುಹರಿವಲ್ಲಿಸೂಕೊಂಂಹಾಳವುೀಲಿಬಿದ್ದ ಲೆಕ್ಕಬಳಿರಾ | ಕಯಿಗಾಣಬನ್ನು ದೇವ
- ್ ಗೊಳಗದವೂರ್ ಗ್ಗಳಗೆಇನ್ನಿ ನಿನಿತುವುಅಲ್ದಿಂಗವುಳವೇವರವುಗನಪ್ಪ ಇಸ್ವರಜೀಯನವಾದಪ್ರಹಾಳನಪು
- 41 ರಸ್ಸರಧಾರಾವೂರ್ವ್ಸಕಂಮೂಡಿಸರ್ವ್ಸ್ ಬಾಧಾಪರಿಹಾರವಾಗಿ ಅಚಂದ್ರಾಕ್ಕ್ ಸಂಖರಂನಡವೆಂತಾಗಿಬಿಟ್ಟರ
- 42 ತ್ತಿ | ಸ್ವರತ್ತಾಂದರರತ್ತಾಂವಾಯೋಹರೇತ್ರಂದಸುಂಧರಾಂ | ಪಟ್ಟಿಂವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾ ಯಾಂಜಾಯತೇಕ್ರಿ
- 48 ಮೀ ಖ್ರಪುದಿಂದಿಂತಿದನೆಯ್ದೆ ಕಾವವುರುವಂಗಾಮುಂಜಹುತ್ರೀಡುುವುಕ್ಕೆ ಇದಂಕಾಡುದೆ ಕಾದ್ವು
- ಚ ಪಂಖಗೆಕುರುಹ್ಷೇತ್ರದೊಳ್ಳಾರಣಾಗಿಯೋಳಕ್ಕೂ ೀಟಮುನೀಂದ್ರರಂಕವಿಲೆಯುವೇದಾಧ್ಯರಂಕೊಂದ
- ್ ದೊಂದಯಕಂಪೊದ್ದು ಗುಮೆಂದುಸಾರಿದಪ್ಪವೀಕ್ಷೆ vಾಹ್ಷರಂಧಾತ್ರಿಯೊಳು∥

42

- 1 ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀಮ್ರಿತೇನಾಬಳುರಾಂಗನಾ | ಹ್ಷಣವಿರ್ಭಂಗಿನೀಕಾ
- ಿ ಯಾ ಕಾ ಚಿಂತಾವುರಣೆೇರಣೆ ಬಂನವುಕ್ಕೆ ವಾಯಃ

43

ಅದೇ ದುದ್ದ ದ ಹೋಬಳ ಹುಲ್ಲೇನಹಳ್ಳಿಯಲ್ಲಿ ಕರುಗಲ್ಲಿನ ಜಗರಿಗೆ ಕಟ್ಟರುವ ಕಲ್ಲು. ಶ್ರಮಾಣ—2'—0" × 1'—6"

- - 4

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಲ್ಲೇಕ್ವರ ದೇವರ ಶಾಳುದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರವಾಣ_4'-6"×2'-6"

- 1 ನವುಸ್ತುಂಗಕರಕ್ಟು ಂಬಿಡುದ್ರಚಾವುರಚಾರವೇ | ತ್ರೈಲೋ
- ಿ ಕೃನಗರಾರಂಭವಾಗಲಸ್ತಂಭಾಯಶಂಭವೇ | ಗಣಪತ್ಯಾಯನಮಃ
- ತೆ ಪೆಸಗ್ಗೊ ಕಂಡುವಾವದೇ ಸಂಗಳನೆ ಹೆಸುವೊಳ್ಳಾ ವಾವರು ಗೃಂಗಳಂ
- 4 ಬಣ್ನೆಸ:ತ್ತ್ರಿರ್ವಧಾವಾದಪನಿಪತಿಗಳಂಅಕ್ಕಿಸುತ್ತಿ ರ್ಫ್ಪುದಂಟೋ
- ್ ಧಿನಾಕಂಕದ್ಗು ಗೈನಾಲ್ಕು ಂಕಡಲತಡಿವರೆಂದಿಗುಜಯಕ್ರೀಡ
- ್ ಹೊಳಸಾರಿಸಿರಂಭೂಲೋ ಕಮಂಹ್ಷ ತ್ರಿಹುಕು ಕತಿಳ ಕಂವಿಷ್ಣು
- ್ಜಿಮ್ಮ ಪ್ರತಾಪ್ತ ∦ ಸ್ಪಸ್ತಿಸಮಧಗತರಂಚವುಹಾಸಬ್ಧ ಮಹಾ
- ಿ ಮಂಡಳೀಸ್ಪರಂದ್ವಾರಾವತೀಕ್ಕರವರಾಧೀಸ್ಪರಂ ಯಾದವನಂಕಾ
- ಿ ಂಖರದ್ಭುವಾಣಿಸವ್ಯುಕ್ತ್ರಚೂಡಾಮಣಿಮಲಪರೊಳ್ಳ ಂಡತಳಕಾ
- 10 ಡುಕೊಂಗುನಂಗಲಿಗಂಗವಾಡಿನೊಣಂಬವಾಡಿ ಖನವಸೆಹಾನುಂಗಲು
- 11 ಗೊಂಡಭುಜಖಳನಸಹಾದುಸೂರನಿಸ್ಪಂಕಹೊದ್ದುಳನಾರಭಿಂಘದೇ
- 18 ದೇವರೋರಸಮುರ್ರದನೆಲೆವೀಡಿನೊಳಿಸುಖಸಂಕಥಾವಿನೋದದಿಂಬ್ರಿಫ್ತ್ರೀ
- 13 ರಾಜ್ಯಾಂಗೆದ್ರು ತೃಮಿರೆ 🛙 ಸಕರ್ವಸುಗಿರವನೂಪಿಎರಡನೆಡುವಿಕ್ರಮ
- ಚ ಸಂವತ್ಸರದ ಪಾಲ್ಗು ಣಾಸುದ್ಧ ೧೪ಸೋವುವಾರಉತ್ತರಾಯಣಸಂ
- 15 ಕ್ರವಾಣದಂದು ಹುಲ್ಲೆಯಹಳ್ಳಿಯವಡ್ಡ ಸಟ್ಟಿಸಿವನಾಡಸಾಹಣಿ
- 16 ಡ್ರೂಮಾಡಿರು ತಪ್ಪರವರ್ಸ್ಗಕ್ಕೆ ಹೊನ್ನ ವಾರದಹೊಂನಗೌಂಡನಮಗ

18 ್ ಟೋಕಗೌಂಡನುಂಡನೆದುಗೌಂಡನುಂಹಳ್ಳಿಯ ಆಟ್ನ ಗೌಂಡನುಂಡನೆದುಗೌಂ 18 ಡನುಂಸವುಸ್ತ ಪ್ರಜೆಗನಿುದ್ದು ೯ತ್ರಿಭುವನಸಕ್ಕಿ ಪಂಡಿತರಪುತ್ರ 19 ಭೈರವಜೀಯನಕಾಲಂಕರ್ಚೈರಾರಾವೂರ್ವುಕಂಮಾಡಿಮಲ್ಲಿಕಾ 20 ಜ್ಞ ೯ನದೇವರುಪಚಾರಕ್ಕೆ ಬಿಟ್ಟರತ್ತಿ ಮೊದಲಗದ್ದೆ ಸಲಗೆ ಎರಡು ²¹ ಕಡೆಯತಕ್ಕೆ ಲಗದ್ದೆ ಸಲಗೆ ಎರಡು ತುಂಬಿನವೊ ಪಲಕೊಳಗಂ ತಿ ನಾಲ್ಕು ಅನ್ತು ಸಲಗೆ ಚಿಕ್ಕಳಗನಾಲ್ಕು ಚಿಕ್ಕ ಲುವುತ್ತರು ಎಂಡುವೇ ²³ ವರನಂದಾರೀನಿಗೆಗೆ ಕೆಯ್ಗಾಣವೊಂದು ಇಂತಿನಿಸುವುಂದೇ ವಸ್ವ ಚಿ ಇರವು ೯ವುನಾವನಾಗಿಪ್ರತಿಸಾಳಿಗಿದವಂಗಂಗೆವಾರಣಾಗಿಯ ²⁵ ತಡಿಯಲು ಸಾಗಿಕಕವಿಲೆಯಕೋಡುಂಕೊಳಗಮುವೊನ್ನ ಲುಕಟ್ಟೆ ಸಿದಾ ್ ನಂಮಾಡಿದಭಲವುಕ್ಕು ಇಧರ್ವ್ಯವನಿ ದವಂಗೆ ಸಾಗಿರ ಕವಿಲೆಯ ಸಾಗಿ ⁸⁷ ರಬ್ರಾಹ್ಮ ೧೯ರಕ್ಕೊಂದ ಸಾತಕಮಕ್ಕು ಇಧರ್ಮೈನಗೆಯಿದಂಭೈರನಜೀದು ^{೨೮} ಸ್ಪರತ್ತಂಪರರತ್ತಂವಾಯೋಪರೇಶಿವಸುಂಧರಾಸಸ್ಟ್ಟರ್ಬ್ಬ್ರ ²⁹ ವಸಹಸ್ರಾಣಿವಿದ್ದಾರ್ಯಾಜಾಯತೇಕ್ರಿಮೀ ಆದೇ ದುದ್ದದ ಹೋಬಳ ಬೈರಾವುರದಲ್ಲಿ ಬಸವಣ್ಣ ನಗುಡಿಯ ಭೂರ್ವ ಗೋಡೆಗೆ ಒರಗಿಸಿ ನಟ್ಟರುವ ಕಲ್ಲು. ಪ್ರವಾಣ_4'_6"×2'_9" 1 ರಕ್ತಾಪ್ತಿ ಸಂವತ್ಸರದ ಕ್ರಾವ ಿ ಕನಕುಮಾರ ಭೈರನಾಯಕ ² ಣಶುಂದಲುಕ್ರೀವುತುಪ್ಪಪ್ಪ ್ ನುಕೊಟ್ಟ ಭೈರಾಪುರಕ್ಕೆ ಜೋ 3 ಗಿರಿಯ ಜಿಟ್ಟದದೇವರಿಗೆ 7 ಡಬೇಡಿಗೆ ತಳವಾರಿಕೆ ವಿ 4 ಪಾರನಹ೪ೖರು ಭೈರನಾಡು 8 ರಹಿತ ಸಾಲಗಾವೆ ಹೋಬಳ ಸಾಲಗಾಮೆ ಗ್ರಾಮದ ಕೇಕವೆ ದೇವಸ್ಥಾನದ ಪಕ್ಕ ದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು. ありまする - 2'-4"×1'-2" 1 [ಕುಕ್ಲಾಂ]ಖರಧರಂವಿಸ್ಟ್ಯುಂಕಕಿರಣ್ನು ಕಂಚ ತುರ್ಭ್ಬುಜಂ ಪ್ರಸನ್ನ ವರನಂ ² [ಧ್ಯಾಯೇತ್]ಸರ್ವತಿ ಪ್ರೀಪಕಾನ್ಯಯೇ ॥ ಸ್ಪಸ್ತ್ರ ॥ ಯವುನಿಯವುಸ್ಥಾ ⁵ [ರ್ರ್ಯ]ಯರ್ಭ್ಯನರಾರಣಮೌನಾನುಷ್ಣ ನಜಪಸಮಾಧಿಕೀ 4 ಲಸಂಪನ್ನ ರುಂ ಯವುಶಾಸನಾಗ್ತಿ ಹೋತ್ರದ್ಪಿಜಗುರುದೇವತಾ ⁵ [ತ]ತ್ಪರರುವೂರ್ತ್ರಂಡೋಜ್ವಳಕೀರ್ತ್ತಿದು, ತರುವುಪ್ಪಕ್ರೀ 6 [ಮರನಾರಿ]ಯಾಗ್ರಹಾರಸರಸ್ಪತೀಪುರವಾದಸಾರಿಗಾವೆಭೋಗ 7 ಹುೖ[ನು] ಪಟಳದಿಂದೆಕಟ್ಟಳಿದುಕೆ ಜಿಂದೊಡದು ಕೇಶವದೇವರು ್ಕೆ ದೇವಾಲ್ಬವುವುತ್ಸ್ವನ್ನ ವಾಗಿಅಪಾರಕಾಲಆರುವುಮಾಡುವರಲ್ಲದಿ ್ರ್ ರುರುದನುಕ್ರೀನುತುಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಹೊಯ್ಸಣಭುಜಬ 10 ಳಕ್ರೀವೀರಸೋಮೇಕ್ಷರದೇವರಸರು ಕಣ್ನ ನೂರನೆಲೆವೀಡಿನಲುಬ್ರ 11 ಥ್ವೀರಾಜ್ಯಂಗೆಯ್ಳುತ್ತಿರ್ದ್ಧಕೀಲಕ ಸಂವತ್ಪರರಜೈತ್ರವಾಸದಲು 12 ಮಾಚಗವುಜನವುಗ ಅಂಕಗವುಜನವುಗ ಮಾಯಣ್ನ 13 ನಾಯಕನು ಊರಕರುಕಂಬವಿಕ್ಕಿಸಿ ಕ್ರೀಚನ್ನ ಕೇಕನ 14 ದೇವರವೂಡ್ಸಪ್ರತಿವೈದು ಮೂಡಿಗಿದನುಮಂ 15 ಗಳಮಹಾತ್ರೀಕ್ರೀಯಿನ್ಡಿದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು 16 ಕಂಖತೇಜವೂರ ಕಡಗಸೀಗೆಯ ಯಿ . . ರ . 11 ಮಣ್ನ ಬರದ ಮಲಿತಂದು ಕ್ರೀಪಾಂಚಜನ್ಯ ಪ್ರರ 13 है। धरे यू देश व है। धरे तु देश व 47 ಅದೇ ಗ್ರಾಮದ ಅರ್ಕೇಕ್ಷರದೇವಾಲಯದೊಳಗೆ ಬಾಗಿಲ ಬಲಸಾರ್ತ್ಯದ ಗೋಡೆಯಲ್ಲಿರುವ 1ನೆಯ ವೀರಗಲ್ಲು. ಶ್ರವಾಣ.4'-0"×2'-6" 1 ಸ್ಪಸ್ತಿ ಕ್ರೀವಿಜದಸಭ್ಯದ ಆಕ್ಷ ಬೃಹುಸಂ ್ ವೂರಗಡಿಯಬ್ರತಗಣದಿಸಲು ಬಿಟ್ಟದ 6 ತ್ರಿ ಕಂಡುಗಟಿತ್ತಲೆ ತೆಂಕಣಕಡೆಯ . ಅ ಿ ವಚ್ಛರದಸ್ಯಾಲಗಾವೆದು ಅಕೇಷ್ 3 ವುಹಾಜನಂಗಳು ಆವೂರಗಡಿಯ ಕಾಳಗದಲು ಿ ಸವ೪ದುಲಿ ಕಂಭನೂಜುವ ಆಗದೆಬೆ

[ಮುಂದೆ ಕಲ್ಲು ಸವೆದುಕೋಗಿದೆ]

4 . ನೋಜನಗುಂವುಂ ಬಿದಲಿಆತಂಗೆ

ಆದೇ ಕಲ್ಲಿನ ಪಕ್ಕದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು.

Iನೆಯ ಪಟ್ಟ.

1 ನವುಸ್ತುಂಗಕಿರಕ್ಟುಂಬಿಚಂದ್ರಚಾವುರಚಾರವೇ | ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲ

² ಸ್ತಂಭಾಯಕಂಭವೇ ∥ ಸ್ಪಸ್ತಿಸವುಸ್ತಘುವನಾಕ್ರಯು ವೃಧ್ವೀವಜ್ಞಾವುಹಾ

್ ಕ. ೪೦೦ ಖರದ್ಭುವು ಣಿಸ್ಟ್ರಾಣ್ಣ ಚೂಡಾಮಣಿ ಮಲೆರಾಜರಾಜ

್ ಮಗರರಾಜ್ಯಾನಿಮ್ರ್ಯೂಕನ ಚೊಳುರಾಜ್ಯ ಪ್ರತಿಸ್ಥಾ ಚಾರ್ಯ್ಬ್ಯ

್ . . . ಕ್ರೀವೀರನಾರಗಿಂಪವೇವರು ದುವಾರಸಮುದ್ರವನೆಲೆ

IIನೆಯ ಪಟ್ಟ __ (ವ್ಯರ್ತಿಯಾಗಿ ಸವರು ಹೋಗಿದೆ)

49

ಅದೇ ಸಾಲಗಾನೆ ಹೋಬಳ ಕಡಗಗ್ರಾಮದ ಕಲ್ಲೇತ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟರುವ ಕಲ್ಲು.

ಪ್ರವಾಣ—3'—6"×3'—0"

(ವೆುಲ್ಭಾಗ ಘರ್ತಿಯಾಗಿ ಸವೆವುಹೋಗಿದೆ)

(ವುಧ್ಯರಿಂದ) . 1 ಕಡಗಪಳರು ಸಮಸ್ತ್ರಪ್ರಜೆಗಳಕದ್ಭುಲುತೂರಿರಾಜದು

ೆ ದೇವದತ್ತಿಯಾಗಿಯಾಚಂದ್ರಾರ್ಕತಾರಂಸುವಂತಾಗಿಧಾರಾವೂರ್ವ್ಯ

್ ಕಂವಾಡಿಕೊಟ್ಟಗದ್ದೆ ಹಿರಿಯುಕೆಟಿಬೆಯಕೆಳಗೆಯಿಖಂಡುಗ . .

ಕೆ ಕೆಟೆಯಕೆಳಗೆಖಂಡುಗಗೆದ್ದೆ ಹಾರುಸಗುಪ್ಪೆಯಲು ಖಂ

5 ಡುಗಜಿದ್ದ ಲುಯಿನಿಸುವಂಬ್ರಹ್ಮ ಭಟ್ಟ ರಿಗೆಧಾರಾವೂರ್ಪ್ಫ್ ಕ

ं ವಾಗಿಕೊಟ್ಟರು ಮಂಗಳ ಮಹಾ। है। है। है।

7 ಬ್ರಹುರಿಂದಿಂತಿದನೆಯ್ದೆ ಕಾವಮನುಜಂಗಾಯುಂಜಹುಕ್ರೀಯುವುಕ್ಕೆ ಯಿದಂಕಾಹುದೆ

8 ಕಾಯ್ಯಪಾಶಿಗೆಕುರುಕ್ಷೇತ್ರಂಗಳೂಳುವಾರಣಾಸಿಯೊಳಕ್ಕೊ (ಟ ಮುನೀಂದ್ರರಂಕವಿಲೆಯಂ

⁹ ವೇದಾಫ್ಟ್ರರಂಕೊಂದರೊಂದರು,ಸುಪ್ರೆದ್ದು ೯೪೩ವೆಂದುಸಾರಿದವು ವೀಕೈ ಲಾಕ್ಷರಂ ಧಾ

10 ತ್ರಿಯೊಳ | ಸ್ಪರತ್ತಂಪರವತ್ತಂವಾಯೋಹರೀತಿವಸುಂಧರಾ ಸುಷ್ಟಿರ್ವ್ಫರ್ಷಸಹಳ್ಳಾಣಿ

11 ವಿಷ್ಟ್ರಾಹಸಂಜಾಯತೇಕ್ರಿಮಿ | ಸ್ವಸ್ತ್ರಕ್ರೀಮತುಸಾರಿಗಾಮಿಯ ಪ್ರಡಿ

12 ತಮಾದಿರಾಜರು ಖರವಣಾಸನ 🏿 ಕಲುಕ್ರಟಗಬೇವೊಳಜಮಾಡಿದರೂವಾ

13 ರಿಸಂಜಯು

50

ಆದೇ ಹೋಬಳ ಇಬ್ಬಾ ಣದಲ್ಲಿ ಈಕ್ಸರದೇವಸ್ಥಾನದ ಕಂಬದಮೇಶ. 1 ಯಿಬ್ದಾಣೆ ಯಿಕ್ಸರ ದೇಗುಲ

51

ಆದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವೆ ಕೆಳಮನೆ ಬಸವೆಯ್ಟನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು

あるカラー2'-6"×1'-6"

1 ಕ್ರೀವುಲ್ಲಿನಾಡದೇವ

ತಿ ರಿಗೆ ಇಬ್ಬಾಣದ

ೆ ದೇವಪು ಒಡೆದುರು ತಿ ಕೊಟ್ಟ ಕೊಡಗಿದುಗವೈ ಖ

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ದೇವಂಜವಿಗಾನಿನ ಮಧ್ಯದಲ್ಲಿ ನಟ್ಟರುವ ಕಲ್ಲು.

ありつかの -2'-0"×1'-6"

¹ ಕ್ರೀಮಲ್ಲಿ ನಾಥವೇವರಿಗೆ

º ಇಬ್ದಾ ಣದವೇವಪ್ಪ ಒಡೆಯ. ರು | ತ ಕೊಟ್ಟ ಕೊಡಗಿ ಗೆದ್ದೆ

ಅದೇ ಸಾಲಿಗಾವೆ ಹೋಬಳ ಉಗನಿಯಲ್ಲಿ ಆಂಜನೇಯದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟರುವ ವೀರಗಲ್ಲು.

ビリゴルの一十一0"×2'-3"

Iನೆಯ ಪಟ್ಟ

- 1 ಸ್ಪೆಸ್ತಿ ಕ್ರೀನುತು ಕಕವರುಷ ೧೭೫೧ನೆಯ ಪ್ರವಾಧಿಸಂನ
- ² ತ್ಸರಪ್ಪ.....
- 3 ಸ್ಪಸ್ತಿ ಸವ್ಯಸ್ತರ್ಭುನಾತ್ರದು ಪ್ರಿಥಿ ಚಿನ್ನಲ್ಲಳು ಹೂದವಕುಳಾಂ
- ಖರವಕ್ಷಿಸುಣಿಮಲವರೊಳುಗಂಡ ಕದನಪ್ರಚಂಡ ನಿಕ್ಕಂಕಪ್ರತಾಪ

```
IIನೆಯ ಪಟ್ಟ
                    ್ ಚಕ್ರವರ್ತ್ತಿ . . . . ಹೊಯಿಸಳನಾರಸಿಂಹದೇವರು ಏ್ರ
                    ಿ ಥಿ ್ವೀರಾಜ್ಯಾಂಗೆಯ್ಟುತ್ತ ಮಿರಬಸಗಉಡಮಾರಗವುಡಮಸಣಗವು
                    7 ಡಮೂರಗುಮುಂಡಬರುಳಹ೪ೖರುಗಡಿಸುಲಿತು . ಪಬಿಡ್ರಿ ಬ
                    ಿ ಹುಲಹಳ್ಳಿದುವರತಳ್ಳಿ ಮಿಜಿಸಿದು ಲೇಸುವೂಡಿಸಗ್ಗೆ ಕ್ಕ್ರೆಸಲಿದ ||
                       ಆದೇ ಕಲ್ಲಿನ ಎಡಕ್ಕೆ ಇರುವ ಮತ್ತೊಂದು ವೀರಗಲ್ಲು.
                                  ಪ್ರವಾಣ_4'-0" × 2'-3"
     Iನೆಯು ಪಟ್ಟ.
                   2 . . . . . . . ಚೋಳರಾಜ್ಯಾಪ್ರತಿ
    IIನೆಯ ಪಟ್ಟ.
                  ್ ಪೃಹೊಯ್ಸಳಪ್ರತಾಪಹಕ್ರವರ್ತ್ತಿಕ್ರೀನೀರನಾರಸಿಂಗವೇವರ್ಬ್ಬ್ರಾಧ್ವೀ
                   ್ ರಾಜ್ಯ-ಗೆಯ್ಯುತ್ತವಿರ . . . . ಬಯಲಹೆಳ್ಳಿಯಗಡ
                   ್ ಹುನಿ ವೂರಗೌಡ , . . , . . ತ೪್ತ
                    7 ಆರಿರು೩ೀರವುಂಗೆಯ್ದು . . . . . ಮಂಗಳವ್ರಸ್ತು
                           ್ರವೇಗಣಪಟ್ಟ ಪೂರ್ತಿಯಾಗಿ ಸವರು ಹೋಗಿರೆ)
 ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ವೀರಗಲ್ಲು (ಹಾಸನದ ತಾಲ್ಲೋಕು 154ನೆಯ ಶಾಸನ, ತಿದ್ದು ವಾಡಾದುದು)
          ¹ ನವುನ್ನು ಂಗೆಕರಪ್ಪು ಎಬಿಡೆಂದ್ರಚಾವುರಚಾರವೇ ∥ ತ್ರೈಲೋಫೈನಗರು

    ರಂಭಮೂಲಸ್ಮೆಂಭಾಯ ಕಂಭವೇ | ಸ್ಪಸ್ತಿಕ್ರೀಮನ್ಯಹಾಮಂ

          8 ಡಳೇಕ್ಷರಂತ್ರಿಭುವನವುಲ್ಲ ತಳೆಕಾಡುಕೊಂಗು ನಂಗರಿ

    ಖನವಸನೊಣಂಬವಾಡಿಹಾನುಂಗಲುಗೊಂಡಭುಜುಬಳವೀರ

          ಿ ಗಂಗ ಪ್ರತಾವಹೊದ್ದು ಅನಾರಗಿಂತದೇವರು ರೋರಸಮುವ್ರ
          ್ ದನಲವೀಡಿನಲಾಸ. ಖಸಂಕಥಾವಿನೋದದಲಾರಾಜ್ಯಾಂಗೆಯ್ಯಾತ್ತಿರೆ ಕುಮ್ಮಾರಬ] ಲಾಆಳು
          ್ ದೇವನವಿಷ್ಣು ರದಲು ನಿಜಯ ಸಂವತ್ಸರದಷ್ಟೆ ಕಾಖಬಹುಳಗಳದಿವಾರ ಗಉಡು

    ಗೆಹರೆದು ತುಟ್ಟಗಳಪರಿನಲು ಖರೆತುಪುವಂದುಗುಳ್ಳಿ ತುಪುವಂ ಮೆಗುಳ್ಳಿ

          ಿ ಮಾಣದೆಖಲುಗೆದ್ದು ದನಿಂದಬಲವನಾಟಂದ ಹೆಬೆದುಟ್ಟ ಕಾರಿಕೊಂದಂ ಕಲಿ
         10 ವೀರಣನೊಡನೀಗಳ ಕಲಿಖಂಕ | | ಉಂದಳಿವಿನತು ಹುಗೋಳಲು ಮಾಣದೆ ಪರಿ

    ದೆಯ್ದಿ ಕಾರಿಟಿದ್ದಂಭೋರೆನೆವಿದ್ದಾನ ಅಚ್ಚ ತಹಿಯುತುದ್ದು ರಣ್ಯ ಕಲಿಖಂಕ್ಷಣನಂ

         19 ಮೂರಗವುಷನುಂ ಅತನಮಗಮುದ್ದಮನುಂ ಕಲ್ಲನಿಲಿಸಿರ ಪುಂಗಳನು
         18 30 | E/E 3/E B/E
                                          56
       ಅದೇ ಸಾಲಗಾಮೆ ಹೋಬಳ ಗೌಡಗೆರೆ ಮೆಲ್ಲೇಕ್ಸರ ಗುಡಿಯ ಪತ್ತಿರ ನಟ್ಟರುವೆ ವೀರಗಲ್ಲು.
                             ある。-3'-6"×2'-6"
Iನೆಯ ಪಟ್ಟ
            1 ನಮಸ್ತುಂಗಕಿರಕ್ಷ್ಯಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಳೋಕ್ಯನಗರಾ
            ಿ ರಂಭವಾೂಲಸ್ತ್ರಂಭಾಮಕಾಭವೇ | ಸ್ಪಸ್ತ್ರಿ ಶ್ರೀಮನ್ಯಹಾಮಾನಳೇಕ್ವರಂ ಡಾ
            ಿ ರವಕುಳುಂಬರದ್ದಿರುಣಿಸಂಮೃಕ್ತ್ರಚೂಡಾರುಣಿ ಮಲೆರಾಜರಾಜ ಮಲ

    ಪರೊಳುಗಂಡ ಕದನಪ್ರಚಂಡನೇಕಾಂಗವೀರ ನಸಹಾಯಸೂರ

∐ನೆಯು ಪಟ್ಟ
            ್ ಗಿಂದುರ್ಗ್ಗವುಲ್ಲಚಲದಂಕರಾಮ ನಿಸ್ಪಂಕಪ್ರತಾವಚಕ್ರಪತ್ತ್ರಿಗಹೊಡ್ಡು ಕತ್ರಿಗೆ
             ್ ವೀರನಾರಸಿಂಹದೇವರಸರುದೋರಸಮುದ್ರದಲುಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆಕಕವರಿಕ
            ೆ ರ ೧೯೬೯ನೆಯಕಾಳಿಯುಕ್ತ ಸಂಪತ್ಸರರವಡಿಗ್ಗ ೯ಕೆರಬಹುಪಂಚಮಿ ಬುಧವಾ
             ಿ ರರಂದುಗವು ತಗೆಆರಿಯ ಮುದ್ಧ ಗಾವುಂಡನವುಗೆ ಬೊರುಗೌಡಗರು ಬಳ್ಳಿಯಿಂ
            ಿ ಖರುತಿರ್ವ್ರಾಗಸಂಗ್ರಾರುದಲ್ಲಿಗುರವು . ಚ್ರ ೯ ಲುಕಾದಿದರಬಳವನಿಕುವು
IIIನೆಯ ಪಟ್ಟ (ನೆಲದಲ್ಲಿ ಹೂಳಿವೆ)
   ಅದೇ ಹೋಬಳ ಕಾಳತಮ್ಮ ನಹಳ್ಳ ಹಿಂದ ಕಲ್ಲಹಳ್ಳಿದು ನೀರು ಒಣೆದು ಪಕ್ಕದಲ್ಲಿ ನಟ್ಟರುವ ಕಲ್ಲು.
                                5)=300-2'-6"×3'-6"
     1 ಸ್ಪಸ್ತ್ರಕ್ರೀಖರಿಕಾಯ ದಿಟ್ಟವು
                                                  • ಸತ್ತ್ರನಾಡಣ್ನ ನಮಗಳು ಬಿರಿಯಕ
     ಿ ಗಾಮುಣ್ಣ ನಮಗರಮಹು ರವಲಿ
                                                  ಿ ನಿಹುಸಿದಳು
```

ಿ ದುರಂಕಿದುಣ್ಣ ತುರುಗೊಳಲು

ಕೋಲಾರ ಡಿಸ್ಪ್ರಿಕ್ಟಿನ ಶಾನನಗಳು

oles from Publication

ಬೌರಿಂಗ್ ಪೇಟೆ ತಾಲ್ಲೋಕು.

58

-ಬೌರಿಂಗ್ ವೇಟೆ ತಾಲ್ಲೂಕು ಬೇತಮಂಗಲದ ಹೋಬಳ ಬೇತಮಂಗಲದ ವಳಗೆರೆಯಲ್ಲಿ ಹೊಂಗೇ ಕಾನಿನಲ್ಲಿ ಕಾಲುವೆಬಳ ನಟ್ಟ ಕಲ್ಲು

59

ಆದೇ ಹೋಬಳಿ ಗುಟ್ಟಹಳ್ಳಿ ವೆಂಕಟರಮಣದೇವರ ಜಿಟ್ಟದ ಹಿಂದೆ ಬಂಡೆಯವೇಲೆ ಬರೆದಿರುವುದು.

ಪ್ರವಸಣ 4'-8"×2'-6"

ಿ ಸ್ಪಟ್ಟ ಕ್ರೀವಾತುಸಕವರ್ಷ-೧೫೯೬ಪ್ರವಾ

ಿ ಬೀಚಸಂವತ್ಸರದವೈ ಕಾಖಬಹುಳಂಗೆಯಲ್ಲ.

3 ಕ್ರೀನುದ**ಬಿ**ಲಾಂಡಕೋಟು)್ರಹ್ಮಾ: ಷ .

· ನಾಡುಕನಾದಕ್ರೀನಂಕಟರವುಣಸ್ಥಾ '

್ ಮಿಯವರಪ್ರೀತ್ಯರ್ಥವಾಗಿಸುಂಕರತಿವು

್ ಸ್ಟ್ರುನುವೂಡಿಸಿದಸೋಭಾನಸೇವೆವುಂ

್ ಗಳವುಹಾತ್ರೀಕ್ರೀಕ್ರೀ

60

ಆದೇ ಹೋಬಳ ಬೆಟ್ಟಕೂರಿಗೆ ಸಕ್ತಿಮ ಕೆರೆಯ ಅಂಗಳದಿಂದ ಜಯಮಂಗಳಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರವಾಣ 3'-6"×2'-0"

1 ಕ್ರಿವೇತುವುಬಳುವಾಯಿಸೀಮೆ

¹ ಯಕಾರ್ಭಕರ್ತರಾದವುಟ್ಟಯ್ಯ

³ ನವರುಅವರತಂದೆತಾಯಿಗಳಿಗೆ

' ಫ್ರಣ್ಣ ವಾಗಬೇಕೆಂದ: ಕ್ರೀಮತುಬೆಟ್ಟ

ೆ ದತಿರುವುಲೆದೇನಂಗೆದೀವಾರಾಧ

ಿ ನ ಕೊಟ್ಟಹೊಲಾಸಿಂ∥ಂ

⁷ ತಿರುವುಲದೇವರವಾದವೇಗತಿಕ್ರೀ

61

ಕ್ಯಾಸಂಬಳ್ಳಿ ಹೋಬಳ ಕೃಷ್ಣಾ ಪುರ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮುನಿಯುವುನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಶ್ರಮೂಣ 3'-6"×2'-3"

್ ರಾಯವನ್ನು ಕ ಕ್ರೀರಂಗರಾಯ

ಿ ಲಯ್ಯ ವಾರುವೃಥ್ವೀಸಾವ್ರಾಜಮೇಲುಚುಂ

10 ಡಗಾನುತತ್ಸಾರಾಧುಕುಲೈನಸುಂಕಂ 11 ಸಂಕರಪ್ಪಗಾರುಕ್ರೀರಾಮನಾಥಪ್ರತಿವೈ

ಚ ವಾಸ್ಯಂಗಾ . . .

u ರಂದುವುದುಡಿರಾವೂರ್ಚಕಂಗಾ . . .

್ ಇಂದು ಕು ತಪ್ಪಿನವಾರು

15 8 KBKH

.18-81 -ul

ಚಿಂತಾಮಣಿ ತಾಲ್ಲೋಕು.

62

ಕಸಬಾ ಹೋಒಳ ಚೀಮನಪಲ್ಲಿಗ್ರಾಮಕ್ಕೆ ಸುಮಾರು 1 ಮೈಲಿದೂರದಲ್ಲಿರುವ ಹೊಂಗೇಕಾನಿನ ಬಳ ವಸ್ಥರ ಬಂಡೆಯಮೇಲೆ.

ಜ್ರವೂಣ 4'	0"×-3' - 0"
¹ ಕ್ರೀಗಣಾಧಿಪತಯೇನನು <u>ಃ</u>	 ' ಸಿದ್ಧ ಪಸಟ್ಟ ಕಿಕಿವ್ರು (ತಿಗಾನು
ಿ ಕ್ರಿಮತುನ ಳವ ರು ವ ್ರಕಾರ್ತಿಕನು	⁵ ಯಿಚ್ಚೆ ನಮಾನ್ಯಂ ಚೇನುಂ ∥ಂಕುಸೂರ್ಯ
ಿ ಮೆಂದುತಾಟಗೊಳ್ಳಕೃ ಸ್ಥಪ್ಪನಾಡುನಿಗಾರು	್ ಚಂದ್ರಾರುಲುಸಾಹ್ಷುಲುಕ್ರೀಕ್ರೀ
	33
	ದೂರದಲ್ಲಿ ಹೊಂಗೇಕಾನಿನಲ್ಲಿ ನಟ್ಟರುವ ಕಲ್ಲು
್ರಿಯಾಗಿ ಬಿ.ಕೆ.ಕಿನಬ್ಬಿನ ಮಗಳನ್ನ ಕುಂಡಿತು.	′—0″×4′—1″
¹ ಸ್ಪಸ್ತಿ ತ್ರೀಮಯಿನ್ನ ಮರಸರ್ಪೃಣನೀರಾಣ	
ೆ ಉರಮೆರಿನಾಡವೇಗೆವನ್ನೊ ಡಕಿಕುರವಿ	
ಿ ವ್ಯುಜ್ಜ್ ಜ್ಞ ರನಾನ್ತು ಬರೆನಿಧಿಮಲ್ಲಂಪರಿವು	
ಿ ಗಳಾಗರಿತ್ಯ ಕಟ್ಟಾಗಿ ನೆಂದುಸಗಿಗೆ	
್ ಪ್ರಣ್ಯ ಪವಿತ್ರಜ್ಗೆ ಕಲ್ಲಾ ನಿಕ್ಕಿ ದೊನನೂರಂ	zilen
6	64
ಅದೇ ಹೋಬಳ ಸಿದ್ಧ ಮತದ ಗ್ರಾಮ	ದ ರಚ್ಚ ಕಟ್ಟೆಯಲ್ಲಿ ಹೂಳಿರುವ ಕಲ್ಲು.
1 ಕ್ರೋಧಿಸಂವತ್ಸರದ ಕ್ರಾವಣ ಮಂ	್ ಕೊಟ್ಟ ಗಪ್ಪೆ
ಿ ಗಳವಾರದಲುಕ್ರೀವುತುಗರುಡಾರೂಥ	್ ಲೆದುಚೀಲಾರದ
3 ಧವೀರಕ್ರೀಕೊಂಗತಿಮ್ಮ	7 ಖಯಲುಗದ್ದೆ
್	4
6	35
ಅದೇ ಹೋಬಳ ದೊಡ್ಡ ಬೊಮ್ಮನಹಳ್ಳ ಸರ್ವೆ ನ	o. 10ನೇ ಜನಿಸಾನಿಕ್ ಪುಟ್ಟು ಎಂಡೆನ್ನುನೇಡಿ
ය ල ද	
ಪ್ರಮಾಣ 4′—	
ೆ ಕ್ರೀಕ್ರೋಧನಸಂವತ್ಸರದಪುದ್ಯಬಗಲು	
ೆ ನಹ೪್ಳ ಹುಖಹುಸಗವುಡರಾಜನಮಗಣೆಂ	
³ ನೆತ್ತ ರುಗೊಸಗೆಕೊಟ್ಟಿದುಗ್ರಾಮಕಾಗಿಕ	ಕಾದಪೂ(ಗಲಾಗಿಅವನಿಗೆಯಿಕಿದ
್ ವೆಡನ್ಯದಹೊಲಖಂ ಂಗಡೆಖಂ ಂಆಹ್ಞಾರರ	
್ ಲಆಯಿದುಕೊಳೆಗೆಗೆದ್ದೆ ಯನುನೆತ್ತರುಕ.	
 ಟರುಇದಳೆಆರೊಬರುಅ೪ಯುರುಗದುಗ ಡಯಕಾಲೆಯಕೊಂದವಾದರಲಿನೋಹ 	
	6
ಅದೇ ಗ್ರಾಮದ ಆಂದಮರ	ದ ರಚ್ಚೆಯುಬಳ ನಟ್ಟ ಕಲ್ಲು.
	$-0'' \times 2'0''$
ಿ ಕುಳಮಸ್ತು ಸ್ಪಸ್ತಿ ಶ್ರೀವಿ	¹⁰ ಸ ವ ಬಡೆಯರಕಾಲದಲುಕ್ರೀ
ೆ ಜರ್ಡಭ್ಯಕ್ಷರಯಕಾಲಿವಾ	11 ವ.ಚನ್ನ (ದೇವರತ೪ಗೆಡುನಿ
ೆ ಹನಕಕವರು ಭಂಗ	12 ಮಿತ್ತ ಗೌಡರು ಬಾಲಿಸ್ತ
್ ಳುಗಳಿಸ್ಗಳನೆಯದ.ವರ್ಸ್ಟ್ರ ಕ	13
ಿ ಖಿ ಸಂವತ್ಸರದ ಜೈತ್ರ ಕೃಷ್ಣ ಪ	16
್ ಹ್ಲಕರೆಗೆದಅಮೂವಾಸೆ	10 ಗ್ರಾವುವಗೌಡಪ್ರಜಗಳುನಡಸಿ
್ ಕ್ರೀರುನುವುಹಾರಾಜಾ	16 ಕೊಂಡು ಇದಕೆ
ಿ ಧರಾಜರಾಜವರವೇಕ್ವರರಾ	17 ಬಂದರೆಯು ಸಾಲಿಸಿ
ಿ ಜನೂರ್ತಾಂಡಕ್ರೀ೩(ರನ(ರ)	18
0	

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಶ್ರವಾಣ 2'-6"×1'-6"

- ಿ 1 ಕ್ರೀಮತುಪ್ಪ ಪಂಗಸಂವತ್ಸರದ
 - º ಚೈತ್ರಕುದ್ಧ ಪ್ಯಾರ

M-05

- 3 ಸಿಹುಲುತಳವಾರನು
- ಚ:ನಹುದೇವರಿಗೆಬಿ

- ಿ ಟೈಹೊಲಖಂ|ಂಈಧ
- 6 ರ್ವಶಚ್ಚಾಯರೂಅ

68

ಆದೇ ಕಸಬಾ ಹೋಬಳ ಗೌರನಹಳ್ಳ ಗ್ರಾಮಕ್ಕೆ ಸುಮಾರು 1ಮೈಲಿ ದೂರದಲ್ಲಿರುವ ಕಾನಿನಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 5'-0"×3'-0"

- 1 ಗಣಾಧಿಪತಯೇನವು:
- ಿ ಸಾಧಾರಣಸಂವತ್ಸರದವಯಿಕಾಕಬಗಲುಕ್ರೀಮತು
- ಿ ಚನ್ನ ಶನಾಯಕರನಿರೂಪದಲಾಕೀಕಲ್ಲು
- ⁴ ಗವುಸುಗಳುಗೋವುವಸುಗಳಪಾರಿವರವರ್ಣಕೆ
- ಿ ಈಬರುಲನುಬಟ್ಟು ಕೂಟ್ಟರುಯಿದಕೆ
- ಆರೂಬರುತಾದವರುತಮ್ಮ ತಾಯಿಗೆತಾು
- ್ ದಪ್ಪುಎಂದುಜನ . . ಪೆಂಬ್ರತ್ವದಸಾಸಾನಕ್ಕೀ

68

ಅದೇ ಕಸಬಾ ಹೋಬಳ ಬೇಚರಾಕು ಕೋಟೂರು ಗ್ರಾಮದ ಗೋಮಾಳದಲ್ಲಿ ನಟ್ಟರುವ ಕಲ್ಲು

ಪ್ರವಾಣ 6'-0"×6'-0"

- 1 ಕ್ರಿಮತು ಕಾಳಯುಕ್ತಿಸೆಂ . .
- ² ಕಾರ್ತಿಕಬಳಂಲುಕ್ರೀವು
- 3 ಹಾರಾಜಾಧರಾಜರಾಜಪ
- ರವೇಕ್ಯರದೇವರಾಹುವುಹಾ
- 5 ರಾಯಕರಾಜ್ಯದಲುಕ್ರೀಮ
- ್ ನ್ಯಹಾಮಂಡಲೇಕ್ಸರವಿರುವಹ್ಯುವೊ
- ಿ ಡೆಯರನಿರೂಪದಲುಕ್ರೀಮ
- ಿ ತುಕಾಮಜನಾಯಕನುಕ್ರೀಮ
- ⁹ ದಖಿಳಾಂಡಕೋಟಬ್ರಂಹ್ಯಾಂಡನಾಯ
- 10 ಕಚಲಾಖವಾಡಿತಿರುವೆಂಗಳನಾ
- ¹¹ ಫದೇವಂಗಕೊಟ್ಟರಕರೆಯು

- ¹² ಕೆಳಗೆಗೆದ್ದೆ ಖಂಡುಗಂ
 - (6 ಸಜ್ಫ್ತಿಗಳು ಸವೆರುಹೋಗಿವೆ)
- 19 ಆಗುನೂಡಿಕೊಂಡು ಸುಖದಲಿ
- ಣ ತಮ್ಮ ಮಕ್ಕ್ [ಳು] ಮಮ್ಮ ಕ್ಕಳು . . .
- ⁹¹ ಅನುಭವಿಸಿವೇವತಾರಾಧನೆಯ
- 원 ನಡಿ ದೆಂದು ನಾವು
- ³³ ನಮ್ಮಸರ್ವರಅನುಮತ್ಯಾರಿಂದ
- ⁸⁴ ಬರದುಕೊಟ್ಟಿಸಿಲಾಸ್ ಸಾನ
- ು ಸದತ್ತಂಪರದತ್ತಂವಾಯೋ ಹರೇತ
- % ವಸುಂಧರಾಷಪ್ಟ ವರ್ಷಸಹಸ್ಯಾಣಿವಿ
- क्ष या . . के हिश

70

ಆದೇ ಹೋಬಳ ಆಲಂಗಿರಿ ವೆಂಕಟರಮಣದೇವಾಲಯದ ಮಹಾದ್ವಾರದ ಗೋಪುರದ ಮೇಲುಭಾಗದಲ್ಲಿ.

ಪ್ರತಾಣ 5'-0"×5'-0"

- 1 ಹೇಮಳಂಬಿಸಂವತ್ಸರದ ಕ್ರಾವಣಬಗ್ಗಳು
- ³ ಕ್ರೀಮತುಚಿಂಸಣನಾಯಕರು
- ³ ಮುಟುವ೪ಹುಧರ್ನುಕೊಳಜೀಡಾಎಂದು
- 4 ಹಾಕಿದಕಾಸನದವಿವರ
- 5 ಈ ಕಯಿವರದಗಡಿದುನೂಳಹಾಳ
- 6 ಸೀಮೆಆಲಂಬಿಗಿರಿದೇವಸ್ತಾ

- ಿ ನಕ್ಕ ಸಹಾವನೆವುನೆಯಸ್ಸಕನ
- ಿ ಸೇರುವುದೆಂದುಹಾಕಿಸಿದರರ್ಮಕಾಸನ
- ಿ ಈರರ್ಮಕಾರ್ಯಕತಪ್ಪಿದರೆಬತ್ರುಬ
- 10 ತಾವುಹಾದಿಗಳವರಿಗಿದ
- 11 ಪಾಪದಲಿಹೋಡರುಕುಬಲೆಕೊಂಡವಾ
- 19 ಪದಲಿಹೋಹರು

71

ಆದೇ ಆಲಂಗಿರಿ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ವೆಂಕಟರವೆ.ಣ ದೇವಾಲಯದ ದಕ್ಷಿಣ ಕಡೆ 55ನೆ ನಂಬರಿ ಶಾಸನದ ಕೆಳಭಾಗದಲ್ಲಿ.

- ್ ಕುಥವುಸ್ತು ಸ್ಪೆಸ್ತಿ ಕ್ರೀವಿಜಯಾಭ್ಯುದಯಾಕಾಲಿವಾಹನಕಕವರ್ಷ ೧೪೪೫ನೆಯುವಿಷುಸಂವತ್ಸರದಮಾರ್ಗಕಿರಕುದ್ಧ ೧೫ ವಾರ . . ಪುಣ್ಯ ಕಾಲದಲುಕ್ರೀ
- ೆ ಮನ್ನ ಹಾರಾಜಾಧಿರಾಜ ರಾಜವರ ನೇಕ್ಷರ ಅರರಾಯವಿಭಾಷಭಾಷೆಗೆ ತಪ್ಪುವರಾಯಕಗಂಡಕ್ರೀವೀರಪ್ರತಾಪಕ್ರೀಕೃಷ್ಣ ದೇವಪ್ರಹಾರಾಯ

JT-78 3-1

```
ನಾಯಕಕ್ರೀಕಿರುವೆಂಗಳ
    ್ ದೊಡ್ಡ ಜನ್ನ ವನಾಯಕರುಕೌಕಿಕವಿತ್ಯಾ ವಿ.ತ್ರಗೋತ್ರದಅವಸ್ತಂಬಸೂತ್ರದಯಜಕ್ಕಾ ಖೆಯವೇವಗೆ,ರುವಾದಕ್ಕೆ
    • . . . . ಬಳಗಣನಿಧಿನಿಕ್ಷೇವಜಲವಾವಾಣಅಕ್ಷೀಣಿಆಗಾವಿಸಿದ್ದ ಸಾಧ್ಯಗಳಂಬಅವ್ವಭೋಗತೇಜಸ್ವಾ
                              (3 ಪಟ್ಕ್ತೆಗಳ, ಕಾಣುವುದಿಲ್ಲ)
    ಿ ಪಾಲನಂಪರವತ್ತಾ ಪಹಾರೇಣಸ್ಯವತ್ತ ಂನಿಸ್ಫಲಂಭವೇತ್
   ಆದೇ ಹೋಬಳ ಗಂಜ್ ರು ದೊಡ್ಡ ಕರೆದು ಕಳಗೆ ತೋಟೆ ಇನಾವುತಿ ಗದ್ದೆ ಯ ಮೇಲುಭಾಗದಲ್ಲಿರುವ
                                ಸರ್ಕಾರಿ ಜಮಿಾನಿನಲ್ಲಿ.
                                    ವುಸ್ಥಾಭಾಗ
          1 ಸ್ಪಸ್ತಿ ಕ್ರೀಕಕಾಖ್ದ ೧ಗಳು ೧೯೦೭ ಸಂದುನಡೆ ವಕ್ಯೂ
     ೆ ಧನಸಂವತ್ಸರಅವಾಫಳು ೧೦ಆ ಕ್ರಿಮಸ್ಥ ಪಾಮಂಡಲೇಕ್ಷ್ಯರಅ
                <sup>8</sup> ರಿರಾಡುವಿಭಾಢಭಾವೆಗೆ ತಪ್ಪುವರಾಯರಗಂಡಚತ:ಸ್ಸಮು
                 · ವ್ರಾಧಿಪತಿಕ್ರೀವೀರಹರಿಹರರಾಯುನಕುಮಾರಬುಕ್ಕ ಣ್ಣ ವೊ
                ್ ಡೆಯನು ಆತನಶ್ರಧಾನಸೋವರ್ಗವೊಡೆಯರುವುಬಳುವಾಗಿಲಲಿ
                ್ ಪೃಥ್ವೀರಾಜ್ಯವವಾಡುವಕಾಲದಲ್ಲಿ ಗಂಜಿಯೂರಹಿರಿಯಕೆ
                 ಿ ಹುತ್ತೊಡರುಜ್ಜಿರಗೆಗೋರಾರ?ಹಿಂದಣವಾಡುಗಳಹೂಳಿಸಿ
                 s ಯೇರಿಗವೊತ್ತಾಗಿರಜೀಕೆಂದುಹೂಣ್ಣಿರಬಳಿಭೂಮಿ
                                     73
ಅದೇ ಗಂಜಾರು ಕರೆಯ ಕೆಳಗೆ ಕಟ್ಟೆಗೆ ಸೇರಿರುವ ಸೋಮೇಶ್ವರ ದೇವಾಲಯದ ಮೇಲಿನ ತಳವಾದಿಕಲ್ಲಿ ನಲ್ಲಿ.
                             ಪ್ರವಾಣ 11'-0"×1'-9"
    ಿ ಸ್ಪಸ್ತಿ ಕ್ರೀಕರಾಖ್ದ ೧೯೦೭ ಸಂದುನಡೆವ ಕ್ರೋಧ ನಸಂಪತ್ಸರದ ವಾಘಸು ಸೋನುವಾರ ಪುರ್ಖ್ಟದ ಲಿಚೋಳರಾಯನ
                                        ಕಾಲದಲಿಚೊಳೇಕ್ಸ್ ರದೇವಂಪ್ರರಷ್ಟ್ರೆ ನಿಂದುದೇವಾಳ್ಯ
    <sup>3</sup> ವುಮಾಸದೆ ಪುಳಿದಿದ್ದ ದೇವಾಲ್ಬರಕೆ ಲಸಪುಳಿ ಮುಬಾರದೆಂದು ಈ ಧರ್ಮವನು ಪ್ರತಿಪಾಲಿಸಿ ಉದ್ದ ರಿಸಬೇಕೆಂದ. ಈ ಕ್ಯರಭಕ್ತಿ
                               ಯಂದಲು ಜೊಳೇತ್ಮ- ದೇವರಕೃಪೆಯಿಂದ ಲುಚತು ಸ್ವಮುದ್ರಾಧಿಪತಿಕ್ರೀ
    ್ ವೀರ ೨೦ಹರರಾಯ ಸೃಥ್ಪೀರಾಜ್ಯ ರಮಾತುವ ಕಾಲದಲ್ಲಿ ಮುರುಗಮಲೆಯ ನಾಡಪ್ರಭುಗಂಜಿಯ ಸಾರನಾಚಗವು ಡನುಚೋ
                                        ಳೇಕ್ಪರದೇವಕದೇವಾಲ್ಯ ಮಾಡಿಸಿಕರೆಯ ಕಟ್ಟಿಸಿದೇವಾಗ
    4 ಹ್ಷೇತ್ರವನುಕೊಟ್ಟ ಜೊಳೇಕ್ಷರವೇವರಕ್ರೀಕಾರ್ರಕ್ಕೆ ಕೊಟ್ಟಗದ್ದೆ ಅಯಿರುಖಂಜುಗಹೊಲನು ಇಕ್ಕ ೯೦ಡುಗಕಾಧರ್ಮಕ್ಕೆ
                  ತಪ್ಪಿದವಂಗೆ ಹೇಳಿದವ . . . . ತಿಲಾಅರ್ದ್ಮ ಂಅರ್ದ್ಧ ಂಅರ್ದ್ಧ ವಕ್ಷಂತಿಯೇನರುವ
    ಿ ಪ್ರಿ ವರುಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾ ಹೂಂಜಾಯತೇಕ್ರಿಮೀಇರಕೆ ಆಡ್ಡ ಹೇಳಿದಲಿಗಾಟ್ಕ ಜ . . . . .
                    ಇಸ್ಟ್ರ ಧರ್ಮಕ್ಕೆ ಅವನೊಬ್ಬ ನುಪರಪಕ್ಷವಾಗಿತಪ್ಪು ನಡೆದಮನಡೆದಮನುಸ್ಕೃನುಆರೊಬ್ಬ
                          (ಮುಂದೆ ಕರೆದುಕಟ್ಟಡರಲ್ಲಿ ಸೇರಿದೆ)
    6 ರುಸಾವಿರವರ್ಷವರಿಯಂತ
             ಆದೇ ಗ್ರಾಮಕ್ಕೆ ಈ ತಾನ್ಯ ರೈಲುರಸ್ತೆಯ ಬಳ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.
                            ಪ್ರಮಾಣ 5'-0" × 3'-6"
             1 ಸ್ಪಸ್ತಿ ಕ್ರೀಮತು
          ೆ ಕಕಾಖ್ದರ್೧೯೬ವೇಗೆಸಲುವ ನಂದಸಂಪ
                                                        Notice and a
           ಿ ತ್ಸರದಪ್ರಸ್ಕ್ರಬಂಗಗುಕ್ರೀಮನ್ಯಹಾ
            ್ (ಮಹಾ, ಮಂತಳೇಕ್ಷರಅರರಾಹುವಿಭಾಷಭಾಷೆಗೆ
      ್ ತುರ್ವುವರಾಯರಗಂಡಕ್ರೀವುತುಖುಕ್ಕಣ್ಣ ಒಡೆ
ಯರಕುಮೊರಕ್ರೀವೀರಕಂಪಣ್ಣ ಬಡೆದುರು
            ೆ ವೃಥ್ಪೀರಾಜ್ಯಾಂಗೈಯಿವುತ್ತಿದಲಿಕ್ರೀನುತುಕಂದಂಣ
    ್ ಕೆ ಪೊಡೆಯರಿಗೆರರ್ಮವಾಗಬೇಕೆಂದುವೀರಪ್ಪವೊಡೆಯರ ಮೂ
    ಲಸ್ತ್ರಾನದದೇವಂಗೆ . . . . ಹಿರಿದುಗಂಜಾರ
್ಷ . ೨೨ ೨೨ ವುನೆಯಸು:ಕವನುಬಿಟ್ಟರಾಗಿಅವೂರಗವುವರು
    ್ ನಾಡಪ್ರಭು . . . . . (ಮುಂದೆ ಎರಡು ಪಂಕ್ತ್ರಿಗಳು ಸವೆರುಹೋಗಿವೆ)
```

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ತಾಂಡ್ರಮಾನುಭಾವಿ ಗೆಪ್ಪೆಯಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

Some 4 -	-0 × 3 -6"				
ಿ ಜಯಸುವತ್ಸರದಆಸ್ಪ	ಿ ತುಖಂಗಭೂಮಿಯನ್ನುಕೊಟ್ಟುಆ				
ೆ ಯುಜಬಂತ್ರೀನುತುವೊಳಿತಯ	ಿ ಭೂಮಿಯಲ್ಲಿ ಕಲುನಟ್ಟು ಕೊಟ್ಟರು				
3 ಗಳವುಕ್ಕಳುದೊತ್ತಂಣಗಳು	10 ಇದನುಆಊರನಾಡುಕಬಹುರಣನಾಡ್ಕು				
್ ಮೇಲಣಗೆಂ ಜ ಿರಪಡಪದಯ	11 ರ ಯಿಂದಅನುಫ೩ಸಿ .				
ೆ ಲ್ಲಪಗಳಿಗೆಸರ್ವವೂನ್ಯವಾಗಿ	12 ಖರುವುದುಆಗಾಳಿಯ				
್ ಕೊಟ್ಟಹೊಲಖಂ!!ಂಹಿರಿಯ	18 ಕೆರೆದುನಾಡಗವುಡಗಳಮುತ್ತ				
್ ಕೆಟೆಯಕ್ಕಳಗಗದ್ದೆ ಖಂ!!ಂಅಂ	14 ಮಂಗಳಂತ್ರೀತ್ರೀತ್ರೀ				
	76				
ಅದೇ ಕಸಬಾ ಹೋಬಳ ಹಂದಿಗೆರೆಗ್ರಾಮದ	ಕರೆದು ಕೆಳಗೆ ತೂಬಿನ ಬಳ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.				
	$1'-0''\times 3'-6"$				
1 ಕಿವನಕರ ಕಾಕಟಾಕ್ಷವೇಗತಿ	- · · · · · · · · · · · · · · · · · · ·				
≗ ನಗರಾರಂಭಮ.	ೂಲಸ್ತ್ರಂಭ <u>ಾ</u>				
³ ಯಸಯುಭುವೇಸ್ಪಸ್ತ್ರಿ	ಮಹಾರಾಜಾಧರಾ				
 ಆರಾಜಪರವೆು(ಕ್ಯರಕ್ರೀವೀರಸದಾಕಿ 					
್ ರಾಜ್ಯ ವವೂಡುವಲ್ಲಿಕೈ ವರನಾ					
6 ಶಿನ್ಯುಪನಾಹುಕಂ	is				
7 ರೆಯವೀರವನಾದ	ುಕರಿಗೆ				
ಿ ದೇವರ ನ					
ಿ					
10 ಪ್ರುತ್ಯಾನವುಗೆ .	ಗೊತ್ತಗಿಗೆನಿಗಿಸಿಗ				
11 ತ್ರರಾಯಣಂ					
12					
	P. w.				
13 ಪ್ರಣ್ಯ-ವಾಗಬೇ					
14					
15					
16					
17 ಯೊಳಗಣಭ್ಯಾ					
18 ಸಮುದ್ರವಕೆರೆಡು '					
19 ನಿಂದುವುಕ್ರವಾ					
2º ಸುಖದಿಂದ ಅನುಘ					
⁹¹ ಸೂದ್ರಜಾತಿ .					
್ಟು ಹತ್ಯ ಪವನಾಡಿದರ	ರು .				
23					
7	77				
ಅದೇ ಹೋಬಳ ದಂಡುವಾಳ್ಯಕ್ಕೆ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ಹೊಂಗೇಗಿಡಗಳ ತೋಪಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.					
	ಗ ಹೋಗಿದೆ)				
1 ಮಹಾರಾಜಾದಿರಾಜ	್ ಭೋಜಗೆವಾನ್ಯವಾಗಿ ಕೊಟ್ಟ				
ಳ ರಾಮದೇವನುಹಾರಾದು	ೆ ಹೊಲು ಂಪತ್ತುಕೊಳಗಳೂಮಿ				
ತಿ	8 ಸುಖದಿಂದಆನುಭ				
· ಯೂರತಮೃ ಣಗೌಡನು	ಿ ಪ್ರತಿಹೇಳಿದವ				
್ ಸ್ವರದೇವಾಲ್ಯದಕೆಲಸವವಾಡಿದ 10 ಹೋಹರು ಸ್ವರಕ್ರೀ					
S -					
	'8				
ಅದೇ ಕಸಬಾ ಹೋಬಳ ಕಾಕತಿಛತ್ರದ ಹಿಂದೆ ರಚೆ ಕಟ್ಟೆಯ ಮೇಲೆ ನಟ್ಟ ಕಲ್ಲು.					
1 ಈ ಧರ್ಮವನ ಕಣಮುಗನಕ	ಿ ಮುಲನುದುವರು] ಿ ಕೆಲೋಗ್ಯೇಹತ್ಯ				
ೆ ಮುಈಕ್ವರಾರ್ಸ್ ' ಯಿಸನಸೃಕ್ಷ	6 ಚೆಡವಿನಾನುಕಾ 8 ಚೇಸಿನವಾರು				

ಅದೇ ಕಾಕತಿ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಚಿಂತಪಲ್ಲಿ ಸಣ್ಣ ಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು. ಪ್ರವಾಣ $3'-6''\times 1'-6''$

1 ಕ್ರೀಪ್ರಭವಸಂವ	10 ನ ರವಗವು ತರುತಮ್ಮ ತಂ
್ತಿ ತೃರದಆಪಾಥಸುಗಾ	11 ದೆ ಗವುಸರಿಗೆ
ಿ ಕ್ರೀವುತುಚತುಸ್ಸಮುದ್ರಾ	್ ಲೋಕವಾಗಬೇಕೆಂದು
4 ಧಿಪತಿವೇವರಾಹುತು	¹³ ವೆಡೆಯರುವಾಲಿಸ್ಥ
ಿ ಹಾರಾಯರುರಾಜ್ಯ ವನಾ	16 ಯೊಳಗಣಕಾಕತಿ
	15 ಹೊಲ ಖಂ!!ಂಕಾಕ .
7	16 ಪ್ರಜೆಗಳ ಅನುವುತಿಯಿಂದ
ಿ ದೇವರಅರ್ಜನಮೊದಲಾದ	17 ಸಲಿಸುವರು
ಿ ಕ್ರೀಕಾರ್ಭಕ್ಆವತಿಯ	18

80

ಅದೇ ಹೋಬಳ ಕಾಕತಿ ಗ್ರಾಮದ ಕೆರೆಯ ತೂಬಿನಕಲ್ಲಿನಲ್ಲಿ.

	ಂಭಾಗ)	್ ರುವೃಥ್ನೀರಾಜ್ಯವನಾ	1 11	ತೂಬನುಯಿಕ್ಕೆ :	17	ವ್ರಿತ್ಯಿಕಾಹರು
	ಕ್ರೀವುತುಕಾಳಯು	7 ಳುವಲಿಕಾಕತಿಯ	12	. ಸಿದರುಕಾಗತಿ		ಇದರತೂಖಮಾ
	ರೃ ಸಂವತ್ಸರದ	8 ಬೈರನಾಯಕನ	13	ಯುಆಪತಿಚ್ ರ	19	ಡಿದವರು ಇವರಿಗೆ
3 ;	ವೈಕಾಖಬಂಗಮಂ	(ಹಿಂಭಾಗ)	14	ವೊ(ಜನಮಗನಾ	20	ಗಕೊಳಗಗದ್ದ ಮಾ
4 7	ಗಳವಾರಹರಿ	ಿ ನಾಯಂಣನು	16	ರೋಜನುವುರಕ	21	ನ್ಯಸಲುವುದು
3 (ಹು ಪ್ಪವಡೆಯ	10 ರಾವುಸಮುದ್ರಕ್ಕೆ	15	ಖುನಕೆಲಸಕೆ	11-11	

81

ಅಂಬಾಜಿದುರ್ಗದ ಹೋಬಳ ಬೋಡನಮರಿ ಶಾಳುದೇವಾಲಯದ ಬಳ ನಟ್ಟ ಕಲ್ಲು.

1	ಸ್ಪಸ್ತಿ ಕ್ರೀ ಜಯಾಆಭ್ಭು ದಯಕಾಲಿವಾಹನಸೆಕ		3		٠	ಅಪ್ಪಣೆಯಿನತುಳವೂನ .
2	ವರು ಪಂಗಾಕೀನೆಯ	1	1 .			ಗವುರಪವೂರಪ್ರ .
3	ಜಯಸಂವತ್ಸ್ವರದಮಾಘಬಗಲು	(3			ಸೋವುನಾಥನಾಲಹುವನೆತ್ತಿಸಿ
4	ಕ್ರಿವುತುವೂದೆಯನಾಡುಕ	1				きたもったもった
.\$	ನಾರಸಿಂಹದೇವನ					

82

ಆದೇ ಹೋಬಳ ಹುಸೇನಪುರದ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ ಬಂಡೆಯವೇಲೆ.

		-	
1	ಸ್ಪಸ್ತಿ ಸಾಧಾರಣಸಂತ್ಯರದ .		್ ರಂಗಪಗಕುಡರುವೂ
2	ಚಯಿತ್ರಕುಕ್ಲ ಪಕ್ಷದ		6 ನೃವಾಗಿಬಿಟ್ಟುಹೊಲ್ಯಂ
3	ಪಂಚವಿುಯಲುಜಿಟ್ಟವ		ಿ ಇವಕ್ಕೆ ತಡೆಮಾಡಿದವರು.
4	ಸೋಮದೇವರಸೇವೆಗೆ		8 ಜಾತಿಗೆಹೊರಗು

ಕ್ರೋಲಾರ ತಾಲ್ಲೋಕು.

83

್ಕೇಲಾರ ಹೋಬಳ ಹರಾಬಿ ಕೊತ್ತನೂರ ಬಳ ಬೆಟ್ಟದವೇಲಿನ ಹುಣಸೇಮರದ ಬಳ ಬಂಡೆಯವೇಲೆ.

...... ಪ್ರವಾಣ.—5'—6"×3'—6".

1	ಸ್ಪಸ್ತಿ ಜಯಾಭ್ಯು ದಯಸಾರ್ವರಸಂವತ್ಸರ	6	ಮನೆಬಂದಕೆ ೧ಹೊನ್ನು ಕೊಟ್ಟಕ್ರೆ
2	ದಲುಕ್ರೀವುತು ರಾವುಪ್ಪುಹುಗಳುಮುಳು	7	ಸಾಲೇಕ್ಷರದೇವರನಂದಾದೀಪವ
	ವಾಯವಾಡಭಾರುವತ್ಭವವಡಿತ:ವಲ್ಲಿ	8	ನಡಸುವರುಈಧರ್ಮಕೆಆರೊಖರು
4	ವುದುರಗ್ರಾಮದವುಹಾಜನಗಳ	9	ತಪ್ಪಬಾರದುಯಂದುಖರಗಿದಸಾ
3	ವೊಳ್ಳಗಾದ ಸಮಸ್ತ್ರವೂರ ವೊಕ್ಕ್ ಲಿಗರು	10	ಸನಮಂಗಳವುಹು ಕ್ರೀ ಕ್ರೀ ಕ್ರೀ

0.00

84

ಅದೇ ಹರಾಬಿ ಕೊತ್ತನೂರ ಊರಬಾಗಿಲಬಳ ಹೊಸದಾಗಿ ತಂದು ನಟ್ಟರುವ ಕಲ್ಲು.

1 ಕ್ರೀರುಧಿರೋದ್ದಾ ರಸಂಪತ್ನ	8
ಿ ರವಕಾರ್ತಿಕರುವ್ವಖುಧ .	ಿ ಗ್ರಾಮದಸೇವ
ತಿ ವಾರದಲುಸಿರಗ್ರಾಮರಸೇವ	¹⁰ ಜನರುನಡಸುವರು ಇದೆ ಕೆಡಬದ
್ ನಾಯಕತನದಕೊಳಾ	11 ವರುತಾಯಿಗಿತಬರವರುವುಂಗಳ
್ ಲದೇಕದ ಅರಾಬಿ	¹⁹ ಕೆವೆನೇಗತಿನಾರಾಯಣನೇಗತಿ
್ ಳುವಾದಗ್ರಾಮವನು ಗರಾಧರ	13
್ ದಾವೋದರದೇವರಬ್ರೀತ್ಯರ್ಥ	14

ಮಾಲೂರು ತಾಲ್ಲೋಕು.

ತೇಕಲ್ಲು ಹೋಬಳ ತೇಕಲ್ಲಿನ ಜೋಡೀದಾರ್ರವರ ವೆಕದಲ್ಲಿದ್ದ ತಾಮ್ರಕಾಸನ.

(ಸ್ಥಳವರ್ವ ಪ್ರತಿ.)

- ಿ ನಮಸ್ತು ಂಗೇರಪ್ಪಂಬಿಚಂದ್ರ ಚಾವುರಚಾರವೇ | ತ್ರೈಲೋಕ್ಟ್ಯನಗ
- ಿ ರಾರಂಭರುೂಲಸ್ಥ ಂಭಾಯಕಂಭವೆ || ಹರೇರ್ಲಿಲಾವರಾಹಸ್ಟ್ರೇ
- ಿ ರಂಪ್ಟ್ರಾರಂಡಸ್ಸ್ ಪಾತುನಃ | ಹೇವಾರಿ ಕಲಕಾಯತ್ರಧಾತ್ರೀ
- ಭತ್ರಕ್ರಿಯಂದರ್ | ಸ್ಪಸ್ತ್ರಕ್ರೀವಿಜಯಾಭ್ಯುದಯಕಾಲಿ
- ೆ ವಾಹನಕಕವರುವ ೧೬೫-ಸಂದ ವರ್ತಮಾನವಿಕೃತಿನಾಮ
- ್ ಸಂವತ್ಸ್ವರದ ಕ್ರಾರಣಖ ಆ ಸೋಮವಾರರಲು ಆತ್ರೇ ಸುಸಗೋ
- · ⁷ ತ್ರಅಕ್ಕಲಾಡುವಸೂತ್ರಮಕಾಖಾನುವರ್ತಿಗಳಾರಯಿಂ
 - ⁸ ಸುಡಿಕೈಸ್ಟ್ಯ ರಾಜವೊತೆಯಿರವರಪ[ಾ]ತ್ರರಾವಚಾಮರಾಜ
 - ಿ ವೊಡೆದುರವರಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸಮಸ್ಥೆ ಭೂಮಾಡಲ

 - 10 ಮಂಡನಾಯಮಾನನಿಖಿಲದೇಕಾವರ್ತಗಳರ್ಣಾಟಕ
 - ಜನವದಸಂಪದಧಿಸ್ಥಾ ನಭೂತಕ್ರಿಮನ್ಯಹೀಕೊಂದು
 - 😰 ಪಾಸಂಸ್ಥ್ರಾನಮರೄದೇದೀಪ್ಯಮಾನಅವಿಕಲಕಲಾನಿಧಿ
 - ು ಕುಲಕ್ರವಾಗತರಾಜಕ್ಷಿತಿವಾಲದ್ರವಬಖನಿಖಿಲರಾ
 - 14 ಜಾಧರಾಜವುಹಾರಾಜಚಕ್ರಪರ್ತಿಮಂಡಲಾನುಭೂತ
 - ¹⁵ ದಿವ್ಯರತ್ನ ಸಿಂಹಾಸನಾರೂಢಕ್ರೀರುವ್ರಾಜಾಧಿರಾಜ
 - 16 ರಾಜವರವೇ(ಕ್ಷರಪ[ಾ]) ಇಪ್ರತಾಖಾ**ಲ್ರತಿ**ಮುದೀರ**ನ**ರಪತಿ
 - IT ಬರುದಂತು ಖರಗಂಡಲೋಕೈ ಕವೀರಡುವುಕುಲ
 - 18 ಪಹುಣವಾರಾವಾರಕಲಾಗಿದ್ದಕಂಖಚಕ್ರಾಂತ್ಯಕರತಾರ
 - ¹⁹ ಮಕರಮತ್ಸ್ಟ್ರೀಕರೆಭಸಾಳ್ವಗಂಡಭೇರುಂಡರುಣಿಗೆವರಾ
- 20 ಹಹನುವುದ್ದ ರುಜಕಂತೀಂವಾದ್ಯ ನೇಕಬಿರುದಭೂಷಿತ
- ²⁴ ಕ್ರೀಮನ್ಯಹೀಕೂರಕ್ರೀ ಕೃಷ್ಣ ರಾಜಪಡೆಯುರವರು
- ³⁸ ರಾಜ್ಯವನಾಳುನ್ನಬ್ಬಆವರ ಜಪ್ಪ ಹೆಯಿಂಡಪ್ರಧಾನ
- ಆ ಚಿಕ್ಕ ತಿಮ್ಮ ಯ್ಯ ಚಿಕ್ಕ ರಿಂಗಯ್ಯ ನವರುರಾಜರ
- ³⁴ ಶ್ರೀತಿಗೆ ಮತ್ರರಾಶನಿತ್ಯಾನ್ನ ರಾನವಿಸುಶ್ವ ರಾವ ತ್ರಾಗೀತಾರಾವ್ಯಕ್ಷುರಪುತ್ರರಾವ್ಯಹೋಬಲ
- ⁹⁶ ಭಟ್ಟರಿಗೆ ಈವಿಕೃತಿಸಂವತ್ಸರದಾರಭ್ಯ ಈಜಂಗಾ
- ಶ ಶಿಶ್ಪಲ್ಲಿಯೆಂಬ ಗ್ರಾವುವನ್ನು ನಿರುವಾಧಿಕಸರ್ವ
- ³⁸ ವಾನ್ಯವಾಗಿಕೊಡುರೇವೆಯಾರಕಾರಣ ಈಗಾ)
- ್ ವುವನ್ನು ನಿರುವಾಧಿಕಸರ್ವವೂನ್ಯವಾಗಿ ನಡ
- 30 ಸಿಕೊಂಡುಬರುವಂತೆಸವಾಗಧಿಕಾರಿಲಿಂ

n ಗಂಣಅವಿಸಾಲಾಗ ಅಪ್ಪುಣೆಕೊಡಿಸಿದೇವೆಯಾದ

500 19 00

- ಆ ಕಾರಣಸೀವು ಈಗ್ರಾಮವನ್ನು ಪುತ್ರವೌತ್ರವೇರು
- ಪ ಪರ್ರೈವಾಗಿನಿತ್ಯಾನ್ನ ದಾನಮಾಡಿಕೊಂಡುರಾಜ
- 34 ಶ್ರೀಯುಖ್ರಾರ್ಥನೆಯಿಂದ ಅನುಭ ನಿಕೊಂಡುಬ
- ್ ರುವುದುಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲ್ಟ್ ದೌ ಭರ್ಭಾ
- ್ ಮಿರಾಪೋಪೃವಮಂದುವ್ಯಕ್ಷ | ಅಪಕ್ಷ ರಾತ್ರಿಕ್ಟ
- अ ಉಭೀಚಿಸಂಧೃಧರೃಕ್ಷ ಜಾನಾತಿನರಸ್ಕವೃತ್ತಂ ॥ ಸ್ಥ
- ತ ದತ್ತಾದ್ದಿಗುಣುಪ್ರಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ
- ೨೦ ಪರವತ್ತಾಪಹಾರೇಣಸ್ಪದತ್ತಂನಿಷ್ಕ್ರಲಂಭವೇತೆ । ೨೦ ಸ್ವದತ್ತಾಪುತ್ರಿಕಾಧಾತ್ರೀಬತ್ಯದತ್ತಾಸಹೋದರೇ ■
- 41 ಅನ್ಯರತ್ತಾಸ್ಕ್ರಯಂವೂಕಾರತ್ತಾಂಭೂಮಿಂಪರಿತ್ಯಜೇತಿ

ಕ್ರಿಗೆಕೃಪ್ಣ (ಇದರ ಮೂಲಪ್ರತಿ ಸರ್ಕಾರದಲ್ಲಿದೆ.)

86 ಅದೇ ತೇಕಲ್ಲಿನ ಬಳ ಕರೆಯಅಂಗಳದ್ದು ಹುಣಸೇತೋಸಿನ ಬಂಡೆಯಮೇಲೆ.

87 ಆದೇ ತೇಕಲ್ಲಿಗೆ ಸೇರಿದ ಕರೆಯೊಳಗೆ ಹುಣಸೇತೋಪಿನ ಬಳ ಬಂಡೆಯವೇಲೆ.

88

ಅದೇ ತೇಕಲ್ಲು ಹೋಬಳ ಕೊಮ್ಮಿನಹಳ್ಳಿಯಿಂದ ಹೋಗುವೆದಾರಿಯಲ್ಲಿ ಬೇಚರಾಕ್ ಉತ್ತರ ಬಂಡೆಯವೇಲೆ.

1 ಕ್ರೀಮತುವಿಸೋಧಿಸಂ

ಿ ಪತ್ರರದಲುಅನಂತ

ಿ ಸೆಟ್ಟ ಯರಮಗ ಜಯಿತ

- · ಸೆಟ್ಟಕಟ್ಟ ಸಿದ್ದು ದೇವರ
- ್ ಸೇವಾರ್ಥ

89

ಅದೇ ಹೋಬಳ ಯಾನವುಟ್ಟಲಹಳ್ಳಯಿಂದ ದೊಡ್ಡ ನಾಡುಕನಹಳ್ಳಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಕಾಲುವೆ ಬಳ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—0" × 8'—6"

- 1 ಸ್ಪಸ್ತ್ರಿಕಿರಬಾದವೇಗತಿವುನುವುತ
- ಿ ಸಂವತ್ಸರದಲುದೇವಾಲ್ಬವುಬಿದ್ದು ಕೆ
- ಿ ಟ್ಟುಹೋಗಿರಲಾಗಿ ಆವೂರ ಮಹಾಜನ

ಗಳಆನುಮತಿಯಿಂದಸ್ಪಹಸ್ತ್ಯಪರಹಸ್ತ್ರ

್ ದಿಂದಹೊನ್ನ ನುಗಳಿಸಿದೇವಾಲಯವನು

6 ಜೀರ್ಸ್ಟ್ ರವಮಾಡಿದೆಚನ್ನ ಪನಾಯಕ

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ.)

```
90
ಅದೇ ಹೋಬಳ ಹುಳದೇನಹಳ್ಳ ಗ್ರಾಮದಲ್ಲಿ ಕಲ್ಲುಬೆಂಚಿಗೆ ನಟ್ಟರುವ ತುಂಡುಕಲ್ಲು.
ಶ್ರವಾಣ—2'—6" × 1'—6"
```

1 ಸೃಸ್ತಿಕ್ರೀನೊಲದ್ದಾರಿಅಂಗರ

ತೆ ಗೆಬ್ಬಹುಸಾಗಿರಮುಮಅಳಮೊ?

ಿ ರೊಪ್ಪುರಾಗವುರ್ಣ್ನ ಅಹಿಕೆ ಆರೆ

್ ಹುಯಿ [ಲೋ]ಳುಸತ್ತ ಕಾರವೂರ ಕ್ಷಮಾತ್ರಿ ಸಂಪತ್ತ

್ ತಮುತ್ತಿರ್ವೈರ

(ಮುಂದ ಬರವಣೆಗೆ ಇಲ್ಲ.)

91

ಅದೇ ಊರ ಮಧ್ಯೆ ಬಿದ್ದಿರುವ ಕಳು. ಪ್ರಮಾಣ—3′—0″×2′−6″

(ವೇಲುಭಾಗರಲ್ಲಿ ವಾರ್ಕ್ಟರಲ್ಲಿ ಕಲ್ಲು ಒಡೆದುಹೋಗಿದ್ದೆ)

1 ಪ	ರಮೇಕ್ಯರವೃಥಿನೀರಾಯ್ಯ,	5	ರುಸಾಹ್ಷಿಸಿಡಿಲವಡುತೊಂಟಿದೆ , .
2 0	ಸಾರಪುರವೆಳ್ಳಿದು	6	ಪಾಳುಅಹುಗೊಳಕೆ ಆಚಿಯ ಕೆಳಗ
3 of	ೊಳ್ಳಟ್ಟಕೆ ಅಗಣಕೆಯೆ	7	ಣವೆಸುವುದುನೆತಾಹಿಇದಕೆಸು
⁴ 전	ನ್ನಿ ಹುಡಿಗಳ್ಳ ಡದರಾತಾದ	а	ವತ್ತರುತೇಕಲ್ನಾಡವಿಟ್ಸತ್ತಾತುರ

ಮುಳಬಾಗಲು ತಾಲ್ಲೋಕು

92

ಮುಳಬಾಗಲ್ ಹೋಬಳ ಮರಹೇರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಹುಚ್ಚೇರಿ ಕೆರೆಯ ತೂಬಿನ ನಿಲುವುಕಂಬದಲ್ಲಿ ಪ್ರಮಣ $-2'-3'' \times 1'-2''$

1 ಸ್ವಸ್ಥಿ ಕ್ರೀಕೂಱರಿಸು

ೆ ರಮಗವ್ಭಾಣಗಾ ವರ್ಣ್ಡಕೆ ಆರೆಯ

+ ಖವರಿಯವನ್ನು ಅಾವಲ್ಲಿ

5 ರಾಜಂಅಟುವತ್ತಂದು

6 ಉರ್ಗವಸ್ಥಿ ಜಗಾವು ್ದಂಗಾ

7 ಕಟೆಯುಖವಂದರ**ಚೆ**ವಿಟ್ಟರ

⁶ ಇರಂತೇಣಿದೊಯ್ಯರ್

9 995

93

ಅದೇ ಹೋಬಳ ಯಲವುಹಳ್ಳಯಿಂದ ಪೂರ್ಣಿನಹಳ್ಳಗೆ ಹೋಗುವೆ ದಾರಿಯಲ್ಲಿ ಈಚಲಮೆರಗಳ

ಮಧೃದಲ್ಲಿ ಬಿದ್ದಿ ರುಪ ಕಲ್ಲು. ಪ್ರವಾಣ—3'—6"×2'—3"

1	ಸ್ಪಸ್ತಿ ಕ್ರೀವಿಜಯಾಬ್ದ ೧೫ 4%
	ಪರಿವಿಧಾವಿಸಂಪತ್ಸರಮಾಗಬಳಿಂ
3	ಶ್ರಣ್ಣ-ಕಾಲದಲಾತ್ರೀಮತುರಾಜಾ
4	ದ್ದರಾಹಕ್ರೀದೇವರಾಯನುಹಾ
5	ರಾಯರರಾಜ್ಯದಲಾನಾಡಪ್ರಭುಚಿನ್ನ ವರಸನು
6	ಕ್ರೀಮದಖಲಾಂಡಕೋಟಬ್ರಹ್ಮಾಂಡನಾಯಕ
7	ಸಾರ್ವಭೌರುಕ್ರೀಕೊಟ್ಟು ಡಾವುಟಿನವರಿಗೆ ತ್ವವ · · ·
8	ಶಕ್ಷ್ಮೋತ್ಸವಮಾಸೋತ್ಸವತೊದಲಾದಕುಭಕಾಶ್ಚ್ರಗಳ
	ಈರಾವುಸಮುದ್ರದಕರಯನ್ನು ಕಟ್ಟಿಸಿಅಕಜಿಂದು
0	ಭೂಮಿಯನುಸರ್ವವಣನ್ನ ವಾಗಿಬಿಟ್ಟು ಕೊಟ್ಟರು
1	ಈದೇ ವಸ್ಥವನುಅವಡರಿಸಿರವರುಗೋಚಕೊಂಡವಾದ !
2	ಸಾಮಾನ್ಯೋಯಂದರ್ಮಸೇನುರ್ನೃಭಾಣಾಂಕಾಲೇ ! .
13	
181	ಹೋಗೂರ ಇರು ಇಕ್ಕಳ ಕ್ರಮಾವಾದರು ಕ್ರೀಕ್ರಮ

ಅದೇ ತಾಸನದ ಕೆಳಭಾಗದಲ್ಲಿ.

¹ ಖರಸಂವತ್ಸರದವಯಿಕಾಖಕು ೧೫ ಬುಧವಾರರಲು

L. B. William

- ² ಕ್ರೀಮತುರಾಮಪ್ಪಗಳು ಕ್ರೀಮದಖಲಾಂಡಕೋಟ
- ಿ ಖ್ರಹ್ಮಾಂಡನಾಯಕದೇವತಾಚಕ್ರವರ್ತಿಕ್ರೀಕೋದಂತರಾ
- + ಮನಾಥದೇವರಿಗೆ ದೀಪಾರಾಧನಗೆಂದುಕೊಟ್ಟುದು
- ಿ ಸರ್ವವಾನ್ಯಹೊಲ ೧೯೦ ಪತ್ತು ಕೊಳಗಇರಸುನಡಿಸಿ
- ಿ ದವರುವಣ್ಣಭಾಗಿಗಳಹರು ಕ್ರೀಕ್ರೀಕ್ರೀ . .

95

ಅದೇ ಹೋಬಳ ಅರುಗಮುತ್ತ ಸಶ್ಪಲ್ಲಿಗೆ ಆಗ್ನ್ನೇಯ ವೆಡ್ಡ ರಒಂಡೆಯಲ್ಲಿ ಪ್ರಮಾಣ—4'—6" × 3'—0"

- 1 ತುಥಮಸ್ತು
- ಿ ಸ್ಪೆಸ್ಡಿ ಕ್ರೀ೯ಜಯಾಭ್ಭು ದರ್ಯಕಾಲಿವಾಹನಕಳ
- ಿ ವರುವ ೧೬೧೬ಭಾವಸಂಪತ್ಸರದಚಯಿತ್ರಕುಂಗಲು
- ಕ್ರೀವುತುವುಬಳವಾಯಿನಾಡಪ್ರಭುಸಂಕಪ್ಪಗಳುಕ್ರೀ
- ಮತುಚಿಕರಾಹುತವೈ (ಗರುವರಅಪ್ಪ ಹೆಯೇು
- ್ ತಿಮ್ಮೈನಾಯಕಾಗಿಮುಳುವಾಯುಸೀವುಯಗಉಡತ . .
- 7 ನವನುಕೊಟ್ಟು ಪ್ರಾಕಾಆಗೀವೆಂದುಲಿರುವಸಂಕಟಗಳು
- ಿ ಪರಿಹರಿಸೂರಂತುಕುನ್ಮು ರಕುಂಟೆಯಿಂಬಗ್ರಾಮವ
- ಿ ನುಈಗವುಡಿಕೆಗೆಸರ್ವಮನ್ಯವಾಗಿನಾಡಜನರಅನು
 - 10 ಮತದಿಂದಕೊಟ್ಟರು ಇದನು ಆರೊಬ್ಬ ೂಪ್ರತಿಶಾಲಿಸೂದು
 - 11 ಇದಳನಾಡಜನರವನ್ನು ತಸ್ತ್ರವತ್ತಾ ಬ್ಬಗುಣಂಪುಣ್ಯಂ
 - ಚಿ ವರವತ್ತಾನುವಾಲನ ವರವತ್ತಾ ವಹಾರೇಣಸ್ಪದತ್ತಂನಿಸ್ಪ್ರಲಂ
 - ಟಿ ಭವೇಶ | ಸ್ವರತ್ತಾಂಪರದತ್ತಾಂಪಾರೋಪನೇತವಸುಂಧರಾಂ ಪಟ್ಟ ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾ ಹೊಂಜಾಹುತೇಕ್ರಿಮಿ: ! ಕ್ರೀ
 - ರಸ್ತುಕುಳವಾಸ್ತು ಕ್ರೀಕ್ರೀ ಕ್ರೀ

96

ಆದೇ ಕಸಬಾ ಹೋಟಳ ಶ್ರೀರಂಗಪುರದ ಕುಚಕುವು ಮರವೆ ಬಂಡೆಯಮೇಲೆ. ಪ್ರವಾಣ—4'—0" × 2'—6"

- 1 ಕ್ರೀವುತುಬಹುಧಾನ್ಯಸಂಪತ್ಸರಂ
- ² ಚಯಿತ್ರಕುಧತದಿಯುಬುಧವಾರ
- ತಿ ಮುಂದುಕ್ರೀಮತುಾಜಮಾನ್ಬುಲೈನ
- < ಕ್ರೀರಂಗರಾದುಲುವಾರುಮುಳು -
- ್ ವಾಗಿಲಕ್ರೀಮೆದ್ದಿ ತಲೇಕ್ಕರಸ್ಥಾಮಿ
- ್ ವಾಧಾನುಕು ಸಮರ್ಪಿಂಚಿಸವಾರಿ
- 7 ಕೇಳವನಮು ೩೦ ವೈಹ್ಷನಬಲು
- 8 ಈ ಧರ್ಮಾಚಕ್ಷವಿನವಾರುತ್ತವು
- ್ ತಲ್ಲಿತಂಡ್ರುಲಕುದ್ರೋಹಂಚೇ
- 10 ಗಿನವಾರು ರಂಗರಾವ ಕ್ರೀ ಕ್ರೀ

97

ಆದೇ ಹೋಬಳ ಅಂಬರಿಕಲ್ಲುವಟ್ಟಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ ಮುನಿಯವ್ಪನ ಹೊಂದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರವಾಣ-2'-3"×2'-0"

- ್ ಕ್ರೀಮತುಆರಾಧ್ಯವೀರಂಣವೊಡೆಯರ
- 2 ವುಕ್ಕಳುವುರಗಲಲ್ಲಿಗಣವಡೆಯರಿಗೆ
- ³ ನಿಮ್ಮ ಕಿಶಮಕ್ಕಳುಕುಮೂರಮೂಪಪೊಡೆಯುತ
- 4 ವ್ಯಕ್ತ ಳುಕಂಭುಲಿಂಗವೇವರುವುರ . .
- ಕೊಟ್ಟಹೂಲ ಾಠ ಹತ್ತು ಕೊಳಗದೋದ
- ೆ ನಕೆರೆದುಕಳೆಗೆಗೆದ್ದೆ ル ಹತ್ತು ಕೊಳಗಳು
- 7 ಧರ್ಮಕೆವೂರಮಹಾಜನಗಳವೊಬ್ಬತಕ್ರೀ
- ⁶ ಗುರುಲಿಂಗದೇವರೇಗತಿಕುಭವುಸ್ತು

98

ಆದೇ ಹೋಬಳ ಆನಹಳ್ಳ ಯೆಲ್ಲೆ ಯಲ್ಲಿ ನಟ್ಟರುವಕಲ್ಲು

್ ಪ್ರಮಾಣ—5'—0" × 3'—6"

(ಸವರುಹೋಗಿರೆ.)

- 1 ಕ್ರೀಕುಭವುಸ್ತು ಸೃಸ್ತಿಕ್ರೀವಿಜಯಾಭ್ಯುರಯಕಾಲಿವಾಹನ
- ಿ ಕಹವರುವ ೧೪೩೪ನೆಯವರೀಧಾವಿಸಂವರ್ಷ್ಯರರಕ್ರಾವಣಕುಂಚಿ
- ೆ ಗುರುವಾರಸೋಮೇವರಾಗಪ್ರಣ್ಯಕಾಲದಲುಮರವೂರಕ್ರಿಕರಾ
- · ರುದೇವರಅವು ತಪಡಿಸೈ ನೇವು ಕಕ್ರೀವುನ್ಯ ಹಾರಾಜವಾನ್ಯ
- ್ ಸರ್ವಾಧಕಾರಕೃ ಪ್ಷ್ಯಪ್ಪನಾಯಕರುದಹುಸುಲಿಸ್ತ ರಾಮನಮುದ್ರಗ್ರಾಮ
- ್ ಇದಕವೊಳಗಾದನಿರಿನಿಕ್ಷೇಶಕಾಡಾಂಧನೀರಾರಂಥಮೊದಲಾದ

⁷ ಸರ್ವಸ್ಥಾಮ್ಯವನುದೇವರಕ್ರೀ ಕಾರ್ರವ	ನಡ ಸುವಧ ರ್ಮ		
ಿ ಪುತ್ರವೌತ್ರವಾರಂಪರ್ಕವಾಗಿಸುಖದಿಂದಅನುಭವಿಸೂವು			
9 ವೇವರಿಗೆ	. ಗರ್ವದಮಪಾಜನಂಗಳು		
10 ಭಟ್ಟರು ಮುಂತಾಗಿ .	ಆರಾಮೇಶ ರದೇವರಿಗೆ		
(ವರ್ನುವ ಕ	ಕೌಣುವರಿಲ್ಲ.)		
90			
ಆವೆನಿ ಹೋಬಳ ಮೊದೇನಹಳ್ಳ ಜೋಡೀಗಾರರ ಪುಸ್ತಕ ಕೋತದಲ್ಲಿದ್ದ ಕಾಸನದ ನಕಲು.			
್ ಸ್.ನಿ ಕೀವಿಜಯವರು. ಗಡುಸಾಭಿವಾಗಗಳ=ು ಎಂಬು	ನಾರ ವಿಸ್ತಕ ಕರ್ಯಾಕರಲ್ಲಿದ್ದ ಕಾಸನದ ನಿಕ್ಕಾನಿ.		
್ ಸ್ಟ್ರಸ್ಟ್ರಿಕ್ರೀವಿಜಯಾಭ್ಯುದಯಕಾಲಿವಾಹನಕಕಾಖ್ಯಂಬುಲು			
ಿ ೧೬೬೪ಆಗುನೇಟಖರನಾಮಸುವತ್ಸರಂಅತ್ಯೆ ಜಮಾಸವಂತಿ			
ಿ ವಿಸಾಖುಧವಾರಮಂದುಕ್ರೀಮತುರಾಜಾಧಿರಾಜಚಿಕ್ಕ ರಾಡ			
್ ತಮ್ಮೆ ಗೌನಿಅಪ್ಪ ಅಚೇತಕ್ರೀಮತುರಾಯವೆ ಕಟಪ್ಪ ಗಾರಿ	16 ವ್ರಾಯಿಂಚಿಇಟ್ಟಿನ (ಇಚ್ಚಿನ) ಭೂರಾನಧರ್ಮ ಕಾಸನಮು		
ೆ ಭೌತ್ರುಲಯಿನರಾಯವುನಿರಾಜುಪುತ್ರಲಯಿನಸಂ ಕರು	17 ಇಂದ್ರೀವೃ ಆ ತಿಟ್ಯಾಂಡಾಲೀಂಕಿಮಿರುವಚೈತೇತ್ವರೂ		
್ ರಾಜ್ಯಾನರುಯಜೀಕ್ಕ್ರಾ ಬಾಧ್ಯಾಯುಲೈನವಾಧೂಳಗೊಳಿತ್ರ	⁸ ಕ್ಷಮೂಸುಸುರಹಾಗಿಕ್ಕಂನೃ ಕಮಲೇಚಿಕಾಗ್ನಿ ನಾ		
ೆ ಶ್ರೀನರಸುಭಟ್ಟಲವಾರಿಸಿ ತ್ರಲಮಿನಅನ್ನ ಂಭಟ್ಟಲವಾರಿ	19 ವೇವಬ್ರಾಹ್ಯಣವೃತ್ತೀನಾಂಡು(ಹರಂತ್ರಿನರಾಧವಾಣ		
ಿ ಪುತ್ರಲಯಿನಸ್ಥ ಳಂದಾವೂಜೋಯಿಸಲುಕುವ್ರಾಯಿಂಚಿ	³⁰ ತೇವಾಖಾದರಜೋಭೀತ್ರಾಚರ್ಮಣಾಚ್ಛಾದಿತಂದುರೂ		
ಿ ಇಟ್ಟಿ ನಧಾನಧರ್ಮಕಾಸನಕ್ರಮವೆುಟ್ಟ ನನು ವೆಗವಂತ	ः ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪ್ರಣ್ಣಂಪರದತ್ತಾನುವಾಲನು। ಪರ		
10 ಸ್ಥೆ ಲುಕುಪೂರ್ವಮುನುಂಚಿನಜಚೇತಿದ್ದು ನಾಯನಚಿತು	⁸⁸ ದತ್ತಾವಹಾರೇಣಸ್ಯರತ್ತಂನಿವೃಲಂಭವೇ§ರಾನವಾಲನ		
ಪ್ರಕಂದರಾಜಕಾಲುವಕುಪೂರ್ವಭಾಗಮುಂಡೇಪಂದು	ಚಿ ಯೋರ್ನ್ಫ್ ರೈದ್ಯಾನಾಚ್ಛ್ರೀಯೋನುಪಾಲನಂದಾನು§		
¹³ ವಬಳೂವಿಸಿನೂವೂರ್ನೀಕಲುಕುಸದ್ಗ ತಿಶ್ರಾಪ್ತಿಕಿಗಾನು	್ ಸ್ಫರ್ಗವುವಾಬ್ನೊ ತಿರಾಲನಾರಚ್ಛು ತಂಸರು III		
12	2 2 2 2 2 2 2 2 2 3 3 3 3 3 3 3 3 3 3 3		
ಆದೇ ಹೋಬಳ ಮೇಲಾಗಾಣೆಗು ಬಳ್ಳಣೆನಲ್ಲಿ ಅನ್ನಲ್ಲಿ ಅನ್ನಲ್ಲಿ ಬಿ. ಬಿ. ಬಿ. ಬಿ. ಬಿ. ಬಿ. ಬಿ. ಬಿ. ಬಿ. ಬಿ			
ಆದೇ ಹೋಬಳ ಮೇಲಾಗಾಣಿಯ ಬಳ ಹನುಮೇಗೌಡನ ತೋಟದ ಭೂಮಿಯಲ್ಲಿ ಹೊಸದಾಗಿ ಸಿಕ್ಕಿದ ಕಲ್ಲ.			
1 ಕ್ರೀರೆಗಾವಳ ಕೀಕ್ಷ್ಮೀ »	$-3" \times 4' - 6"$.		
1 ಕ್ರೀರಣಾವಳೋಳಕ್ಕೇ :	ೆ ಗಳಪನ್ನೆರಡುಮಾಳಪೇಳುಕೋಡಕೆಕ್ಟೆಯುಂ		
್ ವೃುದ್ಭುನ್ಗ ೧ಗರಾಜ್ಯಂತೊವ್ಬು ತ್ತ್ರಜುಸಾಸಿ	ಿ ಆಯ್ಕ್ರೆ ಸ್ಥಿ ಕಾರುವತ್ತೊನ್ನ ಪ್ರಸಾದಂಗೆಯ್ದೆ 5		
ಿ ರವುಬರೂಳಅವರಾವುಹಾಸಾವುನ್ನ ನ್ಯಾಟ್ಟ	ಿ ಗೊಟ್ಟ ಆಗೆಯರವ್ಪು ಲಕ್ಕೊಟ್ಟು ರುಅಹಬ್ಬ ಮ್ಟು		
ದ್ಪರಸಕ್ಕೊ ಕವಳಾಲನಾಡುವೂನೂಕುವೂಳ	ಿ ಕಟನಿಇರಾನಚೆದೊನ್ನಷ್ಟು ಮಹಾಖಾಡಕನಕ್ಕುಂ		
ಿ ಅವರಾವೆರ್ಗ್ಗಡೆಗಳಿತಕ್ರೀಫ್ರಲಿಅ	10 ಕ್ರೀಪೊಡಿಸ್ಪಾಡಿಯು ಗ್ರ ಕರುಗ್ರ ಕರುನಿಕೊಟ್ಟರ		
10	01		
ಅದೇ ಆವೆನಿ ಹೋಬಳ ಗುಟ್ಟಹಳ್ಳ ಕರೆದುಬಳ ಬಂಡೆಯಮೇಲೆ.			
ಪ್ರವಾಣ. <u> —3'—6" × 3'—3"</u>			
ಿ ಕಾರ್ವರಿಸಂವತ್ಸ್ಪರದವಯಿಸಾಖಕುಳಲು	at a		
ಿ ್ರೀವುತುತ್ತವು ಗೌದರವಾಗಚಿನ್ನ ಪ್ರಗೌಡರು	4 ವಂತೀಕರುವಾಲಿಸಿಕೊಂಡುಬಾಹೋದೆಂದು		
ೆ ನೂಡಿದರಲುವುಂಟವರಸೇವೆಇದನುನಮ್ಮ	5 ಖರಸಿದ್ದಾಶಾಸ್ತ್ರಾಗೊಡುಲಕ್ಕ ವ್ಯ		
10)2		
ಅದೇ ಹೋಟಳ ಜೋಡೀ ಮರಕಲಘಟ್ಟದ ಊರಮುಂದೆ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.			
(ಮುಂಭಾಗ)	(post)		
¹ ಕುಭವುಸ್ತು ಸ್ಪಸ್ತಿ ಕ್ರೀನಿಜಯಾಭ್ಯು	16 ದುರಕಲ್ಲಗಟ್ಟಿದೆಂಬ		
ೆ ದೆಯ್ಯಕಾಲಿವಾಹನಕಕಾಬ್ದ	16 ಗ್ರಾಮವನುನರಸವಗಳ		
ಿ ನೆಯನಿರೋಧಿಕೃತುಸಂವತ್ಸರ	ಚ ತಮ್ಮಕಾಡಪ್ಪಗಳಿಗೆದರ್ನವ		
. ಆಕ್ವೀಜಕು ಧದಕವಿ ,ಯುಲು	18 ಮಾಡಬೇಕೆಂದುನನ್ನು ಲ್ಲಿನಾವು		
ಿ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ	19 ಯೋಚಿಸಿಈ ಶ್ರವುಕನೇಂಡ		
್ ರಾಜದರವೇ ಕ್ಯರಕ್ರಿವೀರಪ್ರ	⁹⁰ ಆಂಡಾರಂಭನೀರಾರಂಭತೋ		
7 ತಾಪಕ್ರೀರಂಗರಾಯಮಹಾ	⁸¹ ಟಳುಡಿ ಕೆಸಹಸಹಿರಣ್ಣೋರ		
ಿ ರಾಯರುವೃಥ್ವೀರಾಜ್ಯವನಾಳುವ	^{ಜ್} ಕರಾನಧಾರಾವೂರ್ವಕವಾಗಿ		
ಿ ಕಾಲದಲು ಶ್ರೀವುತು ಆವನಿಯ			
10 ಕ್ರೀರಾಮೇಶ್ವರದೇವರವಾದಾರಾಧಕ	²⁸ ತ್ರಿಕರಣತ್ರಿವಾಚಿಕವಾಗಿಕೊಟ್ಟ		
	⁸ ರುಧಾನವಾಲನಯೋರ್ನುರೈ		
11 ಕ್ರೇಸಂಕರಪ್ಪತಿಪ್ಪದ್ಭುಚಿನ್ನ ದು	²⁵ ದಾನಾತಿಶ್ರೇಯೋನುಪಾಲನಂ		
ಿ ಗಳುತಮಗೆಬತ್ತಾರ್ಜಿತವಾಗಿ	್ ದಾನಾಕಿಸ್ಪರ್ಗ		
13 ನಿರಾಬಾಧವಾಗಿಸರ್ವವೂನ್ಯ	* * * * * * * * * * * * * *		
1º ವಾಗಿನಡ ದುಖರು ನಂತ	(ಮುಂದೆ ಕಾಣುಸದಿಲ್ಲ.)		

1001-10 mil

ಮೈಸೂರು ಡಿಸ್ಪ್ರಿಕ್ಟಿನ ಶಾನನಗಳು.

ಚಾಮರಾಜನಗರ ತಾಲ್ಲೊ ಕು.

103.

ಉಮ್ಮತ್ತೂರು ಹೋಬಳ ನವಿಲುಗೆರೆಗೆ ಹೋಗುವ ದಾರಿಗೆ ದಕ್ಷಿಣದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- ¹ ಸ್ಪೆಸ್ತಿತ್ರಿಗೆ ವಿಜಯಾಭ್ಯಾದ ದುಕಾಲಿವಾ ಹನಕ ಕವರುವ ೧೯೫೦
- ಿ ಸಂದುವರ್ತನೂನವಾದ ಸರ್ವಧಾರಿ ಸಂವತ್ಸರದ ಜ್ಯೇವ್ಡ ಕು **೬** ಲು
- ⁸ ಕ್ರೀವಾನ್ಯ ಪಾರಾಜಾಧರಾಜರಾಜದರಮೇ ಕೃರಕ್ರೀನೀರಪ್ರತಾವಕ್ಕ್ರ**ಪ್ಪ ದೇ**ವ
- ರಾಯವುದಾರಾಯರು ಪೃಥ್ಪೀರಾಜ್ಯಂಗಬಿನಪತ್ತಿರಲು ಕ್ರೀ ಏೀ
- ರಕೃಷ್ಣ ದೇವಬಹಾರಾಯರಿಗೆ ಫರ್ಮ್ನವಾಗಬೇಕೆಂದು ಅವೂತಮ
- ್ ಹಾಜನಗಳ ಅನುರುತ್ತಿಯಿಂದ ಆಚಂದ್ರಾರ್ಕವಾಗಿನಡಿದುಲಿಯೊಂದುರಾದುರ
- ್ ನಿರೂಪದಿಂದಬಹುಪವೇವರಸರು ಅರಪಕ್ಕ ಗ್ರಾರುವನು
 - ಿ ಭಾರದ್ವಾಜಗೋತ್ರದ ಅವಸ್ಥಂಬಸೂತ್ರದಯಜೀಕಾಖಾಧ್ಯಾಯಿ
 - ಿ ಗಳಾದ ರಾಮೇಜ್ಯೋಯಿಸರು ಮತ್ತು ಅವರ ತಮ್ಮಂದಿರು ೨೦ಗಣ
 - 10 ಜೋಯಿಸರಗೂ ಸಹ ತಥಾತಿಥಿ ಪುಣ್ಯಕಾಲದಲ್ಲಿ ಧಾರಾದತ್ತವಾಗಿ ಕೊ
 - 11 ಟೈರು ಇದನು ಅವನ೪ರರುಅವರತಾಯಿಗೆತುದವರು
 - ¹⁸ ದಾನವಾಲನಯೋರ್ಮರ್ ಧ್ಯ ದಾನ್ಯ (ಯಾನುವಾಲನಂ ದಾ
 - ¹³ ನಾರ್ತಿಸ್ಪರ್ಗಮನಾಪ್ನೊ (ತಿವಾಲನಾದಚ್ಛು ತಂಪರ:

ಮೈಸೂರು ತಾಲ್ಲೊ ಕು.

104

ಮೈಸೂರು ಕಾಸನದ ಇಲಾಖೆಯ ಪಂಡಿತರು ಶ್ರೀರ್ಮಾ. ಎಚ್. ಕೇಸ್ಕೆಯ್ಯಾಂಗಾಧ್ಯರು ಹಾಜರ್ಮಾಡಿದ ಸನ್ನರು.

(ಈ ಸನ್ನರಿನ ಮೇಲುಭಾಗದಲ್ಲಿಕ್ರೀಟಾವುರಾಜ ಪಡೇರ ತನುಹಕೃಷ್ಣರಾಜನಡೇರು ಎಂತದೇವನಾಗರಾಹ್ಷರದಲ್ಲಿಮುದ್ರಿಯಿದ್ರೆ), ಕ್ರೀ

ಕೃಷ್ಣ ರಾಜವ**ಪ**ಯುರವರು

- । स्वाम्कार्थस्थ्यं स्वास्त्रं स्वास्त्रं स्वास्त्रं में स्वास्त्रं है। स्वास्त्रं स्वा
- ್ ಕ್ರೀತುವೈದವಾರ್ಗಪ್ರತಿವೃಜನಾಚಾರ್ಯೇಭರುವೇದಾತಪ್ರವ
- ಿ ರ್ತ ಕರಾದಅಘಲಯಾಕೊವನಾಡೂರುಚಿನ್ನ ಯ್ಯುಕ್ರೀನಿವಾಸಾಚಾ
- ರೈಂಗೆಬರಕಿಕಳುಹಿಸಿದೆನಿರೂಪಅದಾಗಿ ಈವರಿಗೆ ಸರ್ವರುಸಹ
- ್ ನಾವುಹ್ಷೇವುದ್ದಲ್ಲಿದೇವೆ ನಿಂದುಹ್ಷೇವುಕ್ಕ ಅಗಾಗ್ಗೆ ಬರಕಿಕಳುಹಿಸುವ
- 6 ರು ತರುವಾಯಕರವುನೆಸವಿವಾದದಲ್ಲಿ ಹೊಸದಾಗಿನಿರ್ವಾಣರೂ
- ್ ಡಿಸಿರುವದೇವಾಲಯದಲ್ಲಿ ಈ ಸಂವತ್ಸರದ ಘಾಲ್ಗುಣ ಕು ೯ರಿವನ
- ಿ ಕ್ರೀಕೃಷ್ಣ ವೇಶರಪ್ರತಿಷ್ಠೆಯಾಗುವದ್ದ ರಿಂದಯಿ ನಂ। ಫಾಲ್ಗುಣ ಕು अ
- ಿ ರವಸ ನೀವುಮೈಸೂರಿಗೆ ಬಂದು ಕೀರುವಂತವೂಡಿಸುವದು ಖ ತಾರೀ
- 10 ಖ್ಯಂಗನೆ ಮೂಡೆ ಪೆಟರವರಿ ರ್ಸ್ ೧೯೨೯ನೆ ಇಸವಿ ಖತ್ತ ಅರಮನೆ ಸು
- 11 ಖರಾ**ದು**ಮನಸಹಜಾರು (ಇಲ್ಲಿ ' ಕ್ರೀಕೃ ಸ್ಣ್, ಎಂದು ಕನ್ನ ಡದಲ್ಲಿ ುಜವಿದೆ)

ನಾಗಮಂಗಲ ತಾಲ್ಲೊ ಕು.

105

నాగమెంగల టాగెనల్లి మిడలగ్యూల్ మిట్టలిన బళ బిద్దిరువే శాల్లు. (శాల్లు 3 తుండాగి బిద్దిదే)

ಪ್ರವರ್ಷ-4'-6"×1'-6"

1 ಕ್ರೀಯವರವಾದ

² ಸ್ಪೆಸ್ತಿಕ್ರೀಜಯಾಭ್ಯುದಯಕಾಲಿವಾ

ತ ಹನಕಕ ಬ ೧೭೩೭ ಸ

4 ಂದವರ್ತಮಾನವಿಕ್ಷಾದ

್ ಸುಸಂ ಕಾರ್ತಿಕ ಕು ೧೦೭೩

್ ಹಯಪಸಗೋತ್ರ ಸೂತ್ತಿ

್ ರದಚಿಕಂಪೈದ್ಯು ಐಕಂ

8 ಹೈಯ್ಬ್ರನವರಸಂತತಿ ಕಂ

⁹ ಮೆಗಾರಆದ ಚಿಂಗ್ಬೆಯ್ಯವೆಂ

¹⁰ ಗಟದತ್ಯೆದ್ದು ತಿಂದ್ರುಕ್ಸೈದ್ಭು

n ನವರವ ಕೈಳು ಪೊವೈ ಕೈಳು ಸ

¹² ದರಿ ಅದೆಹೆಸರಿನವರು ಕ್ರೀಡುವ

13 ರ್ರಗೆ ಸಮರ್ಥಕವಾವೊಡಿದ:ತ್ತ

¹⁴ ಕೇವಾರ್ತ್ತರ್ಗೆ ಕೇವುರವು ಒಂತಾರ ವಿ

15 ವಣನಗಳು ಜೇರ್ಹೋ(ದ್ಘಾರವಾ?.

16 ಮುಹಾಗಿ ಪುತ್ರವರು ಪ್ರಭಾವ

17 ಳಗಳುಬಾಗಿಲವ: ಡಗಳುಚಿನ್ನ ಜಿ

ಇ ೪, ಅಥರಣಗಳು ಜೀರೆ ಸಾಮಾನು

19

90 ಸ್ಪಯಾರ್ಜಿತಸೇವಾರ್ತ

106

ದೇವಲಾವುರದ ಹೋಬಳ ತಿಬ್ಬನಹಳ್ಳದುಲ್ಲಿ ತಿಪ್ಪೇಹಕ್ಟದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು. ಪ್ರಮಾಣ—ಕ'.—0" × 2'.—6"

1 ಸ್ಪಸ್ತ್ರಕ್ರೀ ವಿಜಯದ ಕಾಲಿವಾಹ

² ನಷಕವರುಕ ೧೪೪೬ ತಾರಣಸಂವತ್ನ

ಿ ರರ ಮಾರ್ಗೆಕಿರ ಖ ೧೦ ಟು ಕ್ರೀಮನ್ಮ

ಹಾಮಂಡಲೇಕ್ಬರಪೂರ್ವಪಕ್ಷಿ ಮದ

ಿ ಕ್ಷಿಣಚತುಸ್ಸಮುರ್ಾಧವತಿವೀರಕ್ರೀ

ಕ್ರಿದ್ಧ್ಯ ರಾಯುರುವಿದ್ಯಾನಗರರಲು

7 ಪೃತ್ಪಿರಾಜ್ಯಂ ಗೈಉತ್ತಿರಲು ನಂ

8 ಂದುಚೆಂನವಟಣದ ಯುರಪ

ಿ ದೇವರಿಗೆನಳು ಅಮ್ರಿತಪಡಿಗೆ ನ

10 ಗಮಂಗಲಕ್ಕೆ ಸಲ:ವದೇವಲಪುರ

11 ರಸ್ತ್ರನರ ತಿಟನಹಳ್ಳಿದುನ್ನು ಪ್ರ

¹⁹ ತಿನಸು**ಧೆಯವ**ರ ಕ್ರಿಪ್ಡ್ನ ರಾಯಸ್

13 ಮುದ್ರದ ಯಿಣ ಗ್ರಮಕ್ಕೆ ಸಲುವ

H ಚತುಸೀಮೆ ೦ುವೆಂಳಗದಗ

16 ದೆದೆದಲುತ್ತೋಟತುವಿಳ ಅ

16 ನ ಅಚುಕಟ ನಿಧನಿಕ್ಷೇ

17 ಪ ಕ್ರೀ ವಿರೂಪಂತ್ರ

(ಈ ಕಾಸನದ ವಕ್ಕ್ ಡಲ್ಲಿ ಬೆರೆದಿರುವುದು)

18 ರಾಲಖರಿಗೆದೆ. ಮಲಪ್ಪ ಅಂಣನಂಜನುಉಪಾರ

107

ಅದೇ ತಿಬ್ಬನಹಳ್ಳ ಗ್ರಾಮದ ಸಕ್ಷಿ ಮರಿಕ್ಕಿನಲ್ಲಿ ಈ ಪ್ರಂದೇವಸ್ಥಾನದ ಪತ್ತಿರ ಇರುವ 1ನೆಯ ವೀರಗಲ್ಲ

ಪ್ರವಾಣ_4'-0"×2'-9"

- 1 ಸ್ಪಸ್ತಿ ತ್ರೀವುಸ್ಥ ಹಾಗಜಸಂಖವ್ರತಾಪತೂಯಿಸಳಚಕ್ರವತ್ತಿ ೯೩೮ರಬಲ್ಲಾ ಳುವೇವರು ಪಾರಧಿ
- ಿ ಮೇರೆಯಾಗಿ ವೇದಿನಿಯರೋರಸಮುದ್ರದನೆಲೆನೀಡಿನಲುಸುಖ
- ಿ ಸಂಕಥಾವಿನೋಡರಿಯ್ರಿಟ್ಟರಾಜ್ಯಾಂಗೆಯ್ಯುತ್ತಮಿರೆ ಆನಂದಸಂವತ್ಸರದಯೋಗಿಥ
- ್ ಸುಧಸೆದ್ದ ಮಿಸುಕ್ರವಾರದಂದು ಬೆಮತೂರವಾರಗಿಂಗಂಸಮಗ್ರಬಲಂಬೆರಗಿ
- ಿ ರಂಡೆತ್ತಿ ಬಿಂದುಹಲ್ಟಿ ರಿರವುಡಯತಿಲ್ಲ ನಹಗ್ಗೆ ಯತುರುವಂಪುತ್ತಿದರಿ ರಡಿಗ
- ್ ನಕೆರೆದುವುಣಲವಾಡಿದುಬೂದಕಾಳರಿಟ್ಟಳದುರಕುಲತಿಲಕಹರಹಗಳಿತ ಆತ
- ್ ನಡಂದುಗಹರಗೌಡಅತನಮಗಂಸುವುತ್ರಗೌಡೆಯೂಕಾದಿಪಲರಕೊಂಡುವೀರಮಂ
- ಿ ಮೆರೆರುತುರುವನೊಗ್ನೆ ಸುರಲೋಕಪ್ರಾದ್ಧ ನಾಡ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ನಟ್ಟರುವ 2ನೆಯ ನೀರಗಲ್ಲು. ಪ್ರಮಾಣ.—4'—0" × 2'--9"

ಸ್ಪಟ್ಟ ಕ್ರೀಮನ್ನ ಹಾಮಂಡಳೇಕ್ಷರರ್ವಾರಾವತೀವು

- ್ ರವರೇಕ್ಷರಹೊಸಳವಿದ್ದು ವೀರಬಲ್ಕಾಳಬೇವರುವುತ್ತು ಕ್ರೀ
- ಿ ರಾಜ್ಯಂಗೆಯ್ಯಲುಆನಂದಸಂಪತ್ಸರದಅಕಾಢ . .
- * ಸುಧ ೬ ಸುಕ್ರವಾರದಡಿಗನಕೆರೆಯಮೂಣವು
- ್ ರದುಭೂಮಿಕುದಿಕಿದಾಳದು ರಕ್ಷುಲತಿಲಕಹರಹಗೌಡ
- ಿ ಆತನಮಗಂಸಂಕರಗೌಡಅತನಮಗರಾಮೆಯಂಹೆಬ್ಬಿದಿರಮ
- ್ಡಿಯುತ್ತಿಬನಹಳ್ಳಿದ್ದಾಲೀಪಿಸುಗೂರವರುತುಕುವಹಿಡಿದೊಡೆ
- ಿ ಕಾರಿತುರುವಂದುಗುಳ್ಳಿ ತಾನುಂಳುರಲೋಕಪ್ರಾವ್ಯನಾದ

109

ಅದೇ ತಿಬ್ಬನಹಳ್ಳ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಕಂಪರಸನ ಹೊಲದ ಮಧೈ ಬಾಂದುಗುಡ್ಡೆಯಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರವಾಣ.-3'-4"×1'-0"

- ³ ಸ್ಪಸ್ತ್ರ ಕ್ರೀಲುಹಾನಾಯ
- ³ ಕಾಚಾರ್ಯ್ಯುಬರು
- ಿ ಲಿಕದಿರೆ ನಾಯಕನ
- ಮಕ್ಕಳು ಕರಿಸಿನಾ
- 6 ಹುಕರೂ ಪೂಜಾರಿ
- ⁶ ಲಕುಮನಮಕ್ಕಳ

- ್ ಗೆ ಕೊಟ್ಟನೆತ್ತರುಕೊ
- 8 ಡಗೆಯಸಿವಾಸಂಖಂ
- ⁹ ಶ್ರಿಸಂಸನಾವು
- 10 ಇದಕೆ ಆಕ್ಷೇಟಗಿ
- n ದವ ಆತನವುಗನಾಗಿ
- 10 ಹುಟ್ಟುವನು

110

ದೇಷಲಾಪುರದ ಹೋಟಳ ಆಂಕನಹಳ್ಳ ಯಲ್ಲಿ ಮಾರಿಗುಡಿಗೆ ಪಶ್ಚಿ ಮದಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರವಣಣ.-4'-0''×2'-0"

- ^{ಸಿ} ಕಾ<mark>ಲಿ</mark>ವಾಪನಕಕವೆರುವಂಗಳು ಸಂಪ ವ
- ್ ರ್ತಮಾನ ೧೬೪೭ಗ
- 3 ಕ್ರೀ ಕ್ರೀ ಸ್ಪಲಾನುನಾ
- ಮಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಭ ೧೦

- ್ ಸ್ವಮಿಯವರ ಖುದಿನಿರುವಕವಿತ್ರ
- ್ ಕಾರಕ್ಕೆ ತಿರುಮಲಗಿರಿಮಗೆ ತಿಂ
- ಕ ಮನಿಗೆ ಹೊಸಕೋಟಿಜಗಳ
- ಿ ರಲವ್ರುತವಾದಬಗ್ಗೆ ಆಕ್ಕಾಕೊ
- 10 成行

111

ಅದೇಹೋಬಳ ಕುಡುಗುಬಾಳು ರಾವೇಕ್ಷರಗುಡಿಗೆ ಪಕ್ಷಿ ಮದಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರವಾಣ.—6'—0'×1'—9"

- ರಸುರಗಿಡುದೇವಪ್ಪನಾಡು ಕರವರ ಕಾರ್ಡಬಾಳ ರಾಮಲಿಂಗದೇವರಅಮ್ರಿತಪಡಿ
- 6 ಧಂದುಸಾಸನದ ಕ್ರವುವೆಂತೆಂದಡೆ
- ್ ನಂಮನಾಯಕತನಕ್ಕೆ ಸಲುಪಡೇವಲಾವುರ ಸ್ರಾ
- ಿ ಮಕ್ಕೆ ಸೀವಾಸಂಮಂಧ
- º 5 ಗ್ರಾವ**ು**ಗ
- 10 . . . ಕಾಡಾರಂಭನೀರಾರಂಭಅಣೆಅಚ್ಚು

- 11 ಕಟ್ಟು ನುನದೇಬೆಆಡುದ**ೇವೆ**
- 18 ಈ ಗ್ರಾಮ ವೇವರಿಗೆ ಸರ್ವಮಾನ್ಯ
- 13 ವಾಗಿ , . ದೆ ಆರಾಮನಾಥದೇವರಿಗೆ ದೇವಪ್ಪ
- 14 ನಾಯಕರುವಾಡಿದಲ್ಲಿನಹಯಿಸಿದರ್ವವನಿ
- 16 . . . ರರ್ಮವ ಆವನಾನೊರ್ಬನು
- ಗಂಗೆಯತಡಿಯಲಿಕ್ ವಿಲೆಯಕೊಂದವುಹಾವಾಪ
- 18 ಕೊಂದವಾದಕ
- 19 ಹೋಹರು ತಂಮತಂದೆಕಾಯಕೊಂದವಾದಕ್ಕೆ
- ²⁰ ಹೋಹರು

112

ಆದೇ ತಾಲ್ಲೂಕು ಹೊಇಗೆರೆ ಹೋಬಳ ಮೆಡಕಹೊಸೂರಿಗೆ ಉತ್ತರ ಏಳುಕಲ್ಲಿನ ಹೊಲದಲ್ಲಿರುವ ಕಲ್ಲು.

1ನೆಯರು.

೬ ಸ್ವಸ್ಥಿತ್ರೀಕದವಿತವಸಿಯುರಹಗೌಡಮುಲ್ಲೆ ಉಪಿಲಿ (?) | ಕಾರಿಸತ್ಯಂ

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಸು ಕಲ್ಲು.

- ಿ ಸ್ವಸ್ತಿ ಕ್ರೀನಿರ್ಗ್ಗೆ ಸ್ವ ಗಾವುಣ್ಣ ತಪಸಿಯ ಫೇ
- ೆ ರಿಲಿಭವಕಾಧಿಸತ್ತೂ ಡಆತಂಗೆಕ್ಟುನಿಕು)
- ಿ ಸಿದಮಾಜ್ಗಳ [ಮ] ಹಾಕ್ರೀ

114

- : ಅದೇ ಸ್ಥಳದಲ್ಲಿ 3ನೆಯ ಕಲ್ಲು, "

¹ ಸ್ಪಸ್ತ್ರಿಕರರಿತವಸಿಯವೂಜಪಕಾರಿಸತ್ತ್ಯಂ

ತಿರುಮಕೂಡ್ಲು ನರಸೀಪುರ ತಾಲ್ಲೋಕು.

115

ತಿರುಮಕೂಡ್ಲು ಕಸಬಾ ಹೋಬಳಿ ಆಲಂದೂರಿನಿಂದ ಢಣಾಯಕನಪುರಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಆಲದಮೆರದ ಬುಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- ್ ಸ್ಪಸ್ತಿ ಕ್ರೀಬಹ:ಧಾಸ್ಯೆಸಂವತ್ಸರ ಜ್ಯೇಷ್ಠ ಬ ೫ ಬು
- ೆ ದಲುಸ್ಪಸ್ತಿ ತ್ರೀಮದಖಿಲಾಂಡಕೋಟ ಖ್ರಹ್ಮಾಂಡ
- ೆ ನಾಯಕರೇವತಾಸಾರ್ವಭೌರು ಕ್ರೀರುದ್ಗು ಂಜಾ
- ನರಸಿಂಹಸ್ವಾಮಿಯುವರಶಾರಾರ್
 ಕ
- ್ ಸಿಂಗಿಮಯ್ಯನಮಗಂ ನೇಶಯ್ಯಂ

-071 100

- ್ ಕ್ರೀಹುವರಭಾಗದ ಪಡಿತರದೀಭಾರಾ
- ್ ಧನೆಗೆಂದುಕೊಟ್ಟಹೊಲಖಂ ೧ ಕ.
- ಕ ಧರ್ಮವನಾರಾರರೂ ಕಡಿಸಿದ್ದೊಡೆವಾರಣಾ
- ೫ಯಲಿಗೋವಕೊಂದ ಸಾಹಕ್ಕಿ ೪ವರು
- ್ ಮಂಗಳಮಹಾ ತ್ರೀ ಕ್ರೀ ಕ್ರೀ

ತುಮಕೂರು ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಕೊರಟಗೆರೆ ತಾಲ್ಲೋಕು.

116

ಹೊಳವನಹಳ್ಳ ಹೋಟಳ ಕಸಚಿಯಲ್ಲಿ ಜೀಬಿ ವಾಸುದೇವಾಚಾರ್ಭರಲ್ಲಿದ್ದ ಕಾಸನದ ನಕಲು.

- 1 ಸಮಸ್ಥಾಂಗಕಿರಕ್ಷ್ಮುಂಬಿಚ್ಚುದ್ರಚಾವುರಚಾರವೇ |
- ² ತೈ ರೋಕ್ಟ್ಯಾನಗರ್ಭರಂಭನು ಖಲಸ್ವಂಭಾಯಾಭವೇ !!
- ಿ ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯರಂಪ್ಟ್ರಾರಂತಸ್ಸರಾತುನಃ ಹೇಮಾಗ್ರಿ
- ಕಲಕಾಯತ್ರಧಾತ್ರೀಛಕ್ರಕ್ರಿದುಂದಧ್ೌ
- ್ ಸ್ಪಸ್ತಿತ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಕುಲಿವಾಹನಕಕ ವರುವಗ
- ್ ಳು ೧೬೬೬ ಕ್ರೋಧನನಾರುಸಂರತ್ನರದ ಭಾಲ್ಕು ಅತುದ್ಧ ೧೫
- ೆ ಸೋಮವಾರದಲ್ಲು ತ್ರೀಮದ್ರಾಟಾಧಿರಾಜರಾಜಮರವೇಕ್ಷರಕ್ರೀ
- ಿ ವೀರಪ್ರತಾವ ಕ್ರೀ ವೀರ ಕ್ರೀ ರಾಸುವೇವರ.ಹಾರಾಯುರೈಯ್ಯಂ
- ಿ ನವರು ವಿದ್ಯಾನಗರದಲ್ಲೂ ರತ್ನ ಸಿಂಹಾಸನಾರೂಢರಾಗಿ ವೃಶ್ಮೀ
- 10 ಸಂವ್ರಾಜ್ಯಾಂಗೆಯಬ್ಬತ್ತಿರಲು ಶ್ರೀವುತುಚಿತುರ್ಥಗೋತ್ರ
- u ಪವಿತ್ರರಾವರಣಜೈ ಚೇಗೌಷರಯ್ಯ, ನವರ ಪಾತ್ರರಾದ ಮು
- ್ ಮೈಡಿರೇಂಭೈರೇಗೌಡರವರು ಕಾಸ್ಟೇಶಗೊೇತ್ರರಾ
- ¹⁸ ರ ಆಕ್ಕಲಾಯನಸೂತ್ರರಾದ ಋಕ್ಕಾಚಾಧ್ಯಾಯರಾದಕಿರವತ್ತೂ
- ದವೆಂಕಟೆಭಟ್ಟರ ಪುತ್ರರಾದನರಸಿಂಪಭಟ್ಟರಪುತ್ರರಾದಕೇಷಾಚಾರ್ಧರಗೆ
- 15 ಬರೆಗಿಕೊಟ್ಟಭೂಸ್ಕಾಸ್ತ್ಯದವಾನಪತ್ರದಕ್ರಮನೆಂತೆಂದರೆ
- 16 ನಮ್ಮ ಆಳುವಿಕಹೊಳವನಹಳ್ಳಿ ಸೀಮೆಗೆ ಸಲ್ಲಿಸಿವಳೋಂಪುರದ
- ್ ಗ್ರಾಮದಲ್ಲು ಕೆಂಪರಾಸನಪೂಲ ಖ 10 ದೊಡ್ಡ ಗೌಷನಹೂಲ ಖ10
- 18 ಉಭಯಜೊಲಖ 🏿 ಹತ್ತು ಕೊಳಗಕರಕಳಗೆವಡ್ಡಿ ನಭೂಮಿ
- 19 ಯಲ್ಲ ಖಂ!೦ ಪತ್ತುಕೊಳಗಳುವಯ ಹೊಲಗೆದ್ದೆ ಸಹಬೀಜನರಿ
- * ಖ o ollo ಖಂಡಗಳೂಮಿಯನ್ನು ಈ ಸೋಮೋವರಾಗವುಣ್ಣಕಾಲದಲ್ಲ
- ಷ ನಮ್ಮ ಶಿತೃಶಿತಾಮಹಪ್ರಶಿತಾಮಕರಿಗೆ ಸಾಲೋಕ್ಟ್ ಸಾವಿಸಿಪ್ಟ
- ಚಿ ಸಾಯುಜ್ಛಸಾರೂಪ್ಯಪರವೀಆಗಬೇಕೆಂದು ಸಹಿರಣ್ಣೋ
- ಆ ರಕರಾನಧಾರಾವೂರ್ವಕವಾಗಿ ಧಾರೆಯೆರರುಕೊಟ್ಟಿವಾರಕಾರ
- ಆ ಣಚತುರ್ಥಗೊಳಿತ್ರವವಿತ್ರರಾದರಣಬೈಚೇಗೌಡರಯ್ಯನವರ
- ⁸⁵ ಪಾತ್ರರಾವರಣಭೈರೇಗೌಡರಪುತ್ರರಾದರಣಜೈಚೇ
- ತ್ ಗೌಡರಯ್ನುನವರೂ ಕಾಶ್ಯವಗೊತ್ರರಾದ ಆಶ್ವ
- ್ ಲಾಹ್ಯನಸೂತ್ರರಂದ ಯಕ್ಕಾರ್ಯಾಧ್ಯಾಯಿಗಳಾದಕಿರಪ
- ್ ತ್ರೂರುವೆಂಕಘಟ್ಟರ ಪಾತ್ರರಾದನರಸಿಂಹಭಟ್ಟರ
 - (madan)
- ²¹ ಪುತ್ರರಾದ ಕೇಪಾಟಾರ್ಭರಿಗೆ ಸಮ್ಮ ಕೊರಟಗರ ತ್ರೀಯವ
- 30 ರಗೆ ಬ್ರೀತಿಯಾಗಿ ಈ ಹೊಲಗವೈದುನ್ನು ಧಾರೆದುನ್ನೆ ರದುಕೊಟ್ಟೆ
- ³¹ ವಾದ್ದ ರಿಂದ ಚತುರ್ಥಗೊಳಿತ್ರರಾದರಣಜೈಚೆಗ⁷-ನರಯ್ಯ
- ³² ನವರ ವಾತ್ರರಾದರಣಟ್ಟೆರಗೌಡರವರಪುತ್ರರಾದ
- ಆ ಹೊಳವನಹಳ್ಳರಣಬೈ ಆಗೌತರಯ್ಯನವರು ಕಾರ್ಲ್ಯವಗೋತ್ರ
- 31 ರಾದ ಆಕ್ಷಲಾಯನಸೂತ್ರರಾದರುಕ್ಕಾ ಖಾಧ್ಯಾಯಿಗಳಾದ
- 🌣 ಕಿರವತ್ತೂರು ವಂಕಟಭಟ್ಟರ ರಾತ್ರರಾಧನರಸಿಂಹಭಟ್ಟರ
- ತ್ ಪುತ್ರರಾದ ಕೇ ಪಾಟಾರ್ಥರಿಗೆ ತ್ರಿನಾಚಕದ ಲ್ಲಿಯೂ ಏಕಾಂತಃ

- ತ್ ಕರಣಯುಕ್ತ ರಾಗಿಯೂ ಹೊಲಗೆದ್ದೆ ಗೆ ವಾಮನಮುತ್ರ
- ತಿ ಕೆಲಾಸ್ಟ್ರಾಪನಮಾಡಿಕಿಧಾರೆಯನೆರೆದುಕೊಟ್ಟು ಇವೇ ಎಂಗಿ
- ್ ನೀವು ನಿವ್ಯ ಪುತ್ರಪಾತ್ರವಾರಂದರ್ಭದಲ್ಲೂ ಅಚ್-ರಾ
- ಉ ರ್ಕವಾಗಿ ಅನುಭರಿಸಿಕೊಂಡು ಸುಖಕ್ಕರಿರಬಹುದೆಂದು
- ಖರಸಿಕೊಟ್ಟಳೂಸ್ಪಾಸ್ತ್ಯವದ್ಯನವಿತ್ಯಾಹಾನವಾಲ
- ್ ನಯೋರ್ಸ್ಫ್ಯಾ(ರಾನಾಚ್ಛ್ರೀಯಾನುರಾಲನಂ | ರಾನಾತ್ಸ್ಪರ್ಗ
- 😝 ಮವಾಪ್ನೂ ಕತ್ತಿ ಬೇಲನಾದ ಚೇಕ್ಷ್ಯ ತಂಪದಲ್ಲಿ ॥ ಸ್ಪದತ್ತಾ
- * ರೈ್ನಗುಣಂಥಣ್ಯಂದರರತ್ನಾನುವಾಲನವು | ಪರದತ್ತಾ
- ್ ಪಹಾರೇಣಸ್ಪರತ್ನಂನಿಸ್ಪ್ರಟಂಭವೇತ | ಏಕೈವ
- # 対れればルチ(おおすでむりむ)(お 対ル対)といっしる好かく
- ್ ಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತುವಸುಂಧರಾಗಿ

ಅದೇ ಹೊಳವನಹಳ್ಳ ಹೋಬಳ್ ಕಸಚಯಲ್ಲಿ ಕಾನಭೋಗ ಸುಬ್ಬಣ್ಣ ನವರ ವಕ್ಷ್ಣಲ್ಲಿರುವ ತಾಮ್ರಕಾಸನದ ನಕ್ಕಲು.

- े ಸಮಸ್ಯು ಂಗಕಿರಕ್ಷ್ಮ ಂಬಿಚಾದ್ರಚಾವುರಚಾರವೇ । ತ್ರೈಲೋಕ್ಟ್ ನಗರಾರಂಭ
- ಿ ಮೂಲಸ್ತ್ರಂಭಾರ್ಯಾಭವೇ | ಹರೇರ್ಲಿಲಾವರಾವಸ್ಥರುವೃ ಪ್ರದಂತಸ್ಸರಾತುನಃ ಹೇ
- ತ ವಾದ್ರಿಕಲಕಾಡುತ್ರಧಾತ್ರೀಭತ್ರಕ್ರಿಯಂದರ್ 🖟
- ಸ್ವಸ್ಥಿತ್ರೀ ವಿಜಯಾಭ್ಯುದಯಕಾರೀವಾಹನಕಕವರುವಾಗಳು
- ಿ ೧೬೬೦ನೇ ಕಾಳಿಯುಕ್ತಿ ನಾಮಸಂಪತ್ಸರಶಕ್ರಾವಣ
- ್ ಬಹುಳಳಿಂತು ಕ್ರವಾರದಲ್ಲು ಕ್ರೀಮದಾರ್ಜಾಧಿರಾಜರಾಜವರವೇ ಕೃರಕ್ರೀ ಬೇರಪ್ರತಾಪಕ್ರೀವೀರರಾಮದೇವರಾಯ
- ಿ ಮಹಾರಾಯರೈದ್ಯು ನವರು ವಿದ್ಯಾನಗರದಲ್ಲಂತತ್ನ ಸಿಂಹಾಸನಾರೂಢರಾಗಿವೃದ್ಧಿ (ಸಾಪ್ರಾಜ್ಯಂಗೆ ದ್ಯುತ್ತಿ ಕಲುಕ್ರೀಮ
- ಿ ತು ಚಿತುರ್ಥಗೊಳಿತ್ರವರಿತ್ರರಾದ ರಣಜೈ ಚೇಗೌಡರಯ್ಯ ನವರನ್ ತ್ರರಾದ ಮುಸ್ಟುಡಿರಣಬೈರೇಗೌಡರೈ
- ಿ ಹ್ಯೂನವರಪ್ರತ್ರಿರಾರಹೊಳವನಹಳ್ಳಿ ರಣಜೈಚೇಗೌಡರಹ್ಳುನವರಅಳುವಿಕೆಯಲ್ಲುತ್ರೀಮರ್ ್ವಶಾಸ್ತ್ರ್ರ
- 10 ವ್ಯಾಪ್ಯಾತ್ಮಗಳಾದಅತ್ರೇಯಗೊ (ತ್ರರಾದಆಕ್ಯಲಾಡುನಸೂತ್ರರಾದರುತ್ಯಾ ಖಾಧ್ಯಾಯಿಗಳಾದ ಕ್ರೀಮು
- u ವೃದ್ಧ ರಅನಂತಾಚಾರ್ಯರವರಪ್ ತ್ರರಣವನೇನೂರು ವೆಂಕ್ ಟನಕ ಸಿಂಹಾಚಾರ್ಯರವರ ಪುತ್ರರಾದ ಅನಂ
- 18 ತಗಿರಅಕೃತ್ವ ನಾರಾಯಾಣ:ಚಾರ್ಭಂವರುಕ್ರೀಮಧ್ವಕಾಸ್ತ್ರವ್ಯಾಖ್ಯಾತ್ವ ಗಳಾದಅತ್ರೇಯಗೊೇತ್ರ
- 18 ರಾವ ಆಶಸ್ತ್ರೇಖಸೂತ್ರರಾವಯರ್ಜಕ್ಕ್ ಖಾಧ್ಯಾಯಿಗಳಾವಅನಂಚೀತಿಸ್ಮ್ಯ ಕಾರ್ಚಾರ್ನ್ನವರ
- ಬೌತ್ರರಾದರಾವಾಚಾರ್ಕ್ಯರವರಪುತ್ರರಾದವೆಂಕಟನೆರಸಿಂಹಾಹ ರೈರವರುಸಹಉಭಯತ್ರರ:
- 15 ಭಾರದ್ವಾಜಗೋತ್ರರಾದಅಕ್ಷಲಾಯನಸೂತ್ರರಾದರುಕ್ಕಾ ಬಾಧ್ಯಾಯಿ ಗಳಾದಸರಾಣದಯ್ಯುನವರ
- ಿ ಪೌತ್ರರಾವಯೋಗಪ್ಪ ನವರಪುತ್ರರಾವಹೂಳವನಹಳ್ಳ ಸ್ಥಳರಾನುಭೋಗಲ ಕ್ಷ್ವಿ ಪತಯ್ಯ ಗೆಬರಕಿಕೊಟ್ಟ ಭೂಸ್ವಾ
- ೫ ಸ್ಕೃತದಾನಕತ್ರಕ್ರಮವೇನೆಂದರೆ ನಮ್ಮ ಅಗ್ರಹಾರಅಕ್ಕ ಮುಂಬುಧಿಗ್ರಾಮದಲ್ಲಿಹೊಲಖಂ/ಂಗವೈಂ(೦ಖಂ೧೦
- ಚೂಮಿಯನ್ನು ಈಸೂರ್ಕ್ಫೋವರಾಗರುಣ್ಯಕಾಲಪ್ಪಳಹಿರಣ್ಣೊದಕವಾಸಭಾರಾರ್ಥ್ಯವಾಗಿಧಾರಿನೆಡ
- 19 ದು ಕ್ರೀವೆಂಕಟರಮಣಬ್ಯೀತಿಯಾಗಿತ್ರಿಕಾಣಯಬಕ್ಕವಾಗಿತ್ರಿಪ್ರವೆ ಎದ್ದ ಕ್ಷೇತ್ರವಾಗಿತ್ರಿವಾಚಕರಲ್ಲಿಯೂವಿಕಾಂ
- 20 ತಃಕರಣದುಂತ್ತ ರಾಗಿಕೊಟ್ಟೆ ವಾದಕಾರಣಭವ್ಯ ಪುತ್ರೀತಿತ್ರವಾರಂಪರ್ಧದಲ್ಲಿಯೂಅಚೆಂದಾ)ರ್ಕಸ್ಥಾಯಿಗಳಾಗಿಅ
- ೨೬ ನುಧರಿಸಿಕೊಂಡುಕುಬಎಲ್ಲಿಕುದ ಎಂದೂಬರಕಿಕೊಟ್ಟಳೂಸ್ಕ್ಯಾಸ್ಟ್ ಕ್ಷದರಾನಪತ್ರ
- ಇ ರಾನವಾಲನಬೋರ್ನಾಧೈಕರಾನಾಚ್ಛ್ರಬೋನುಸಾಲನು | ರಾನಾಸ್ಟ್ವರ್ಗಮವಾಪ್ನೂ ಕತಿಸಾಲನಾರಚ್ಛುತಾಸರಂ
- ಚಿತ್ರದತ್ತಾರ್ದಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾ ಸುಖಾಲನೇ | ಜರದತ್ತಾ ಪಹಾರೇಣಸ್ಪದತ್ತಂನಿ ವೈಲಂಭವೇತು ॥

118

ಅದೇ ಕಾನುಭೋಗ ಸುಟ್ಟಣ್ಣ ನವರ ವಕ್ಷದ್ದಿದ್ದ ಮತ್ತೊಂದು ತಾಮ್ರಕಾಸನದ ನಕ್ಕಲು.

- । ನಮಸ್ತುಂಗಕರಕ್ಷ್ಯುಂಬಿಚಂದ್ರಟಾಮರಜಾರನೇ । ತ್ರೈಲೋಕ್ಟ್ಯನಗರಾರಂಭಮೂಲಸ್ತ್ರಂಭಾಯ
- ಿ ಕಂಥವೇ । ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯರಂಪ್ಟ್ರಾರಂಡಸ್ಸರಾತುವಃ । ಹೇಮಾದ್ರಿಕಲಕಾಡುತ್ರಧಾತ್ರೀ
- ಿ ಛತ್ರಕ್ರಿಯೂವಧೌ 🏾
- ಸ್ಪಸ್ತಿತ್ರೀವಿಜಯಾಭ್ಯುದಯಾಂಲಿವಾಪನಕಕವರುವಂಗಳು ೧೬೬೦ನೆ ಕಾಳಾಯಚಿಕ್ಕ ನಾಮಸಂ ವತ್ಸರದ ಕ್ರಾವಣಬಹುಳ ನಿಂತು ಪ್ರವಾರದಲ್ಲು
- ್ ಕ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಜದರಮೇಶ್ವರಕ್ರೀವೀರಪ್ರಕಾಪಕ್ರೀವೀರಕ್ರೀರಾಮದೇವರ-ಯಮಹಾರಾಡುರೈ
- ದುಸವರು ವಿದ್ಯಾನಗರದಲ್ಲಿರತ್ನ ಹಿಂಹಾಸವಾರೂಢನ ಕಗಿವೃಧ್ಧಿ (ಸಾವ್ರಾಜ್ಯಂಗೈಯ್ಯುಕ್ತಿರಲಕ್ಕೆ/ಮತ್ತಚತುರ್ಥಗೊಳತ್ರದವಿತ್ರವಾದರಣಜೈಚಳಗೌಡ ರಮ್ಯನವರಪಪುತ್ರರಾದ

- ್ ಮುವ್ಯು ಜರಣಬೈರೇಗೌಡಗದ್ದು ನವರಪ್ರತ್ರರಾವಹೊಳವನಹಳ್ಳಿ ರಣಬೈಟೇಗೌಡರವರು ಭಾರವ್ವಾ ಜಗೋಜ್ರರಾದ ಆಕ್ಬಲಾ ದುನಸೂತ್ರ
- ಿ ರಾಜಯ್ ಕಾಖಾಧ್ಯಾಯಿಗಳಾದಸರಾಕಿವಯ್ಯ ನವರಪವುತ್ರಕಾದಯೋಗಪ್ಪನಕರಪುತ್ರರಾಜಹೊಳವನಪಳ್ಳಿಸ್ಥ ಳವೆಲ್ಲಿ ರುವ ಲಕ್ಷ್ಟ್ವೀವತಯ್ಯ ಗೆಬರಸಿಕೊಟ್ಟಭೂರಾಸರರಾ
- ಿ ನವತ್ರರಕ್ರಮವೆಂತೆಂದಿರೆ ನಮ್ಮ ಆಳುನಿಕೆಗೆಸಲುವ ಹೊಳವನಹಳ್ಳಿಸೀಮೆಯುಜಯವುಂಗಳೀತೀರದಲ್ಲು ಕಪ್ಪರಗೊಂಡನ ಹಳ್ಳಿಗ್ರಾಮಕೆಸಲುವರ್ಭೂ
- 10 ಮಿರುಗೇನಹಳ್ಳಿ ಗ್ರಾಮಕ ಸಲುವಥೂಮಿಕಕು ನತಿವೃ ನಹಳ್ಳಿ ಗ್ರಾಮಕ ಸಲುವಥೂಮಿಸಹಾಗಿರ್ದೇಕವೂಡಿನೂತನವಾಗಿ ಅಕ ಮೊಂಬುದಿ
- [™] ಗ್ರಾಮವನ್ನು ಕಟ್ಟಿಸಿದನಿಮಿತ್ಯರುಗ್ಗೆ (ನಹಳ್ಳಿಗ್ರಾಮಹೆಸಲುಪಭೂಮಿಯಲ್ಲಿನಿನಿಗೆಹೊಲಖಿ ⊮ ಹತ್ತು ಕೊಳಗಳೂಮಿ ಯನ್ನು ಕೆಲಾಸ್ಕ್ರಾಪನೆ
- ್ ವಾಡಿಸಿಸೂರ್ಟ್ಫೇವರಾಗಪುಣ್ಯ ಕಾಲದಲ್ಲೂ ಸಹಿರಣ್ಣೋದ ಕವಾಸಧಾರಾವುವರ್ಗ ಕವಾಗಿಧಾರೆಗೆ ಹೆರುಕೊಟ್ಟ ಭೇವಾದ ಕಾರಣ
- ್ ಕ್ರೀವುತುಚತ.ರ್ಥಗೊಳಿತ್ರಪನಿತ್ರರಾದರಣಲೈಚೇಗೌಡರದ್ಭುನವರಪವುತ್ರರಾದಮುಮ್ಮಡಿರಣಲೈರೇಗೌಡರದ್ಭುನವರ ಪುತ್ರರಾದ
- ್ ಜೊಳವನಪ್ಟ್ ಸಣವೈ ಚೇಗ್ ಸರವರುಭಾರವ್ನು ಜಗೋತ್ರರಾವ ಕ್ಷೇಲಾಯಾಸೂತ್ರರಾವರು ಕಾಖಾಧ್ಯಾಯಿಗಳಾದ ಸರಾಕವರುಕ್ಕ
- ್ ನವರಪವುತ್ರರಾದಯೋಗವೃನವರಪುತ್ರರಾವಜೊಳವನಹಳ್ಳಿ ಪ್ಯಾನಘೋಗಲಕ್ಷು ಬಾಪತಯ್ಯಾಗೆಯಿಂಹತ್ತು ಕೊಳಗಹೊಲ ವನ್ನು ನಂಪ್ನು ಕೊರಟ
- ಗೆರಡುವರಿಗೆಬ್ರೀತಿಹೂಗಿಧಾರದ. ನೆಆರಿರುಕೂಟೈ ವಾದ್ದ ಒಂದ ಕ್ರೀಮತುಚತುರ್ಥಗೋತ್ರವವಿತ್ರರಾದರಣಬೈಚೇಗೌಡ ರಡ್ಟುನವರ
- ್ ಪ್ರತ್ರಾಧಾರಮುಮ್ಮಡಿರಣಬೈರೇಗೌಡರಯ್ಯನವರಪುತ್ರರಾರಹೊಳವನಹಳ್ಳಿ ರಣಬೈಚೇಗೌಡರಯ್ಯನವರು ಭಾರ ವ್ಯಾಜಗೋತ್ರರಾದಆ
- ಿ ಕೈಲಾಯನ ಗೂತ್ರರಾದಯ ಕರ್ತಬಾಧ್ಯಾಯಿ:ಗಳಾದ ಸದಾಕಿತಯ್ಯ ನನ್ನು ಪತ್ರರಾದ ಜೋಗಪ್ಪ ಸತರಪುತ್ರರಾದ ಹೊಳವನ ಇಳ್ಳಿ ಸ್ಥಳ ರತಾ
- " ನುಭಾಗಲಕ್ಷು ಮೀರತಯ್ಯಗನಷ್ಟ ಹಿತೃರ್ಜಾವ ಹಪ್ರಹಿತಾವುಪರಿಗೆ ಸಂಶೋಕ್ಷ್ಯಸಾವಿ ಪ್ರಭಾಗವನ್ನು ಸಾಯುಜ್ಛ ಪರವೀಗಬೇಕೆಂದು ತ್ರಿಪು
- ್ ರುಷೋಡ್ದೆ 'ಕ್ಟವಾಗಿತ್ರಿಕರಣಯುಕ್ತ ವಾಗಿತ್ರಿವಚನಪಲ್ಲಿಯೂ ಹೆಚಕಾಂತಃಕರಣಯುಕ್ತ ವಾಗಿಯೂ ಪತ್ತು ಕೊಳಗ ಹೂಲವನ್ನು ಧಾರನೆಜೆ
- ್ ರುಕೊಟ್ಟಿವಾಗಿನೀವುನಿವ್ಯುಪುತ್ರವವೈತ್ರವಾರಂಪರ್ಯದಲಿಯುಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿಅನುಪವಿಸಿಕೊಂಡುಸುಖದಲ್ಲಿ ಯಿತುರು
- ್ ರ್ಯಧುಖಾಳಿಕೊಟ್ಟಭೂಸ್ಥಾಸ್ತ್ಯ್ಯಾದದಾನವತ್ರ
- ತ ರಾನಸುಲನಯೋರ್ನುರ್ಲೈದಾನಾಜ್ಟ್ರ್ರೀಯೋನುಸುಲನಂ | ರಾನ್ಸ್ಟ್ರರ್ಗಮವಾಭ್ಯೇತಿಸಾಲನಾರಚ್ಛುತಂಪರಂ | ಸ್ವದತ್ತಾದ್ದ್ರಿನಗಣು—
- अ ಪರದಕ್ಷ್ಯ ಸುಪಾಲನಂ । ಪರದಕ್ತಾ ವಹಾರೀಣಸ್ವ ಪತ್ತಂನಿಷ್ಟ್ರಲಂ
- ⁸⁵ ಭವೇತಿ 🛚 ಮಧ್ಯಂಕಜಾಕಿದರವಹೀಪತಿವೇ ಕಜಾವಾಯೇಭೂ
- ತ್ ವಿ.ವಾಸ್ಸತತವು ಜಜ್ಜ್ವಲರರ್ವಚಿತ್ತಾ ಮರ್ದರ್ವವೇರವಾರು ಅನವೂಚರಂತು ತತ್ಪಾರುಕಾವ್ಯದು . ಕಿರಸಾವ ಡಾಮಿ ⊪ ಕ್ರೀ ॥

ಈ ೬ಫ್ರೀರಮಣ

119

ಅಗೇ ಹೊಳವನಹಳ್ಳಿಯಲ್ಲಿ ಯಜಮಾನ ಕರಿಬಸವಯ್ಯನ ವಕದಲ್ಲಿರುವ ತಾಮ್ರಕಾಸನ. (೧ ಹಲಗೆ.)

(ಮುಂಭಾಗ)

- · ಕ್ರೋಧನೆಸಂವಭನದವಾರ್ಗಸಿರಸು?
- ್ ಸೋಮವಾರಕ್ರೀಮತುಕೊಯಾರದ
- 3 ಮುಪಾನಾಡಪ್ರಭುತರಊರಚೆಂ
- ನಪ್ ತಡರುಹೊಸಲೂರನಾಡವು
- ್ ಭುಸಂಣಗೌತರು ಬೂದಲಿಸುಚ
- ್ ಉಡಿಕಡಿಸಾಗೊಕ್ಕರ ಅಉಭ
- 7 ಳಕ್ಷಿಸಿಹೊಸಕರೆದುಕಿಸಂಪಡಿ
- ್ತಿ ಎಲ್ಲೊಕ್ಕರಂಣಿಸಬಹುರಮಕ್ಕಳುವೀ
- ಿ ರಸಪ್ಪಿಯರುಣಾದಲಆರಿಸಬಹು

(ಹಿಂಭಾಗ)

- 10 ರುವೊಳಗಾದಸಾಲುಮೂಲೆಯಸವು
- 11 ಸ್ತ್ರಹಲರುಹರಿನಂಟುಟ್ಟಾತಿಯ
- 19 ರುಕೊಟ್ಟಸಾಸನ ಆನಾಫಪ್ರಭುರಿನಾಯ
- 13 ಕದೇವರಲಿವಜಭಸಣಿಗೆಯನಿಕ್ಕಿ ಎ
- u ರೆಯೂರವೇಚಕಟ್ಟೆಯರಚಲುವಾ
- ¹⁵ ಡಿವುಲಿಸೆಟಗೆ ಕೊಟ್ಟ ತೇಜಪನುಗೊಂ
- 16 ಡೆಯವಳಗೇವ್ಯುನಾಡುವೇಕವಸೆ
- 17 ಟತನವನೂಕೊಟ್ಟೆ ವಾಗಿನಾಲೂಅ
- B ತಗೆಕೊಟ್ಟರೂಂಸ್ಥ ಅತನ

ಅದೇ ಹೊಳವನಹಳ್ಳ ಹುಜಮಾನ ಕರಿಬಸಪ್ಪನವರ ವಕದಲ್ಲಿರುವ ಮತ್ತೂಂದು ತಾಮ್ರಾಣಸನದ ನಕಲು.

- 1 ಸಿದ್ಧಾರ್ತಿಸಂವತ್ಸನದಭಾದ್ಯಪದಸುದ್ಗಳಲುಸೋಮ
- ಿ ವಾರಪೂರ್ವಪ್ಟ್ ಮುಉತ್ತರದಕ್ಷಿಣಚತುಸಮು
- ಿ ರ್ಯಾಧಿಪತಿಕ್ರೀಮನ್ನ ಹಾರಾಜಾಧಿರಾಜರಾಜ
- ್ ಪರಮೇಕ್ಯರಕ್ರೀವೀರಪ್ರತಾಪಹರಿಸುವುಹಾ
- ್ ರಾಯರು....ನವ್ಮು ಕುಮಾರರಿಗೆ

- 6 ಪ್ರಧಾನರುಹೆಗ್ಗೆ ಡೆ ಿಡಕಟ್ಟ್ ಗಳು
- ್ ಪರವಾರಣವರೊಳಗಾದಸಾಲವೂ
- ಿ ಲೆಯಸಮಸ್ಥ ಹಲ್ಲರಿಗೆನ್ಯಾಯಕರಿಗೆಸುಂಕರಅರಿ
- ಿ ಕಾರಿಗಳಿಗೆನಿರೂಪ....ಯಲಿಯೂರವಿಕ್ಷ ನಾಥಕೆ
- ಟ್ಟಯ_ಕ್ಕಳುನಾಗಕಟ್ಟಕಾವಿಸಟ್ಟಗಳುನವ್ಪು
- n ಚಿತ್ರ ಕಹಿರಿದಾಗಿಬಂದರಾಗಿನಾವುಸುನ್ನಿ ಸಿನ
- 1º ವ್ಯು ಕರುಣರಿಂದಲೂಕೊಟ್ಟ ಕಾಸನರಕ್ರಮ
- 19 ವೆಂತೆಂದರೆ... ಅವರಿಗೆ ಬಾಲಕಿ ಕಳ
- ಸದಬಿಳಸತ್ತಿಗೆಗ್ರಾಮಗದ್ದಾಣಉಂ
- u ಟಾಗಿಕೊಟ್ಟವಾಗಿಹಿರಿಯರಿಗೆಗ_ o ಚಿಕ್ಕ
- 16 ರಗ_೪ಗೆದೇವರವರ್ತನದಲೂಅಂ
- ು ಗಂಸಂತಂಕ್ಕ್ ೀಬಭರು
- ¹⁸ ಗಬೇಹಾರಿಗಳ_ಹೇರುಗಳಗೆಕೊಂಬ
- 19 ಕಟ್ಟಲೆಉಭಯಗವಸಗಾಂಂಕ್ಕೆ ಹತ್ತಿಮಾನ್ಯ
- ಶಾ ಗಂಕ್ಕ ಮಣತಿನಭಾರಂಂಕ್ಕೆ ಗ_ ನಿಅಡಕೆ
- ³¹ ಹೇರು ೧೦೦ ಗ__ ತುಸ್ಪಾಯಣ್ಣೆ ಗೆಹೇರು
- ³¹ ೧೦೦_ಗಳಿಉಪ್ಪಿನಹೇರು೧೯೯ಕ್ಕೆ ಗ___
- ಶ ಯಶ್ರುಷೇಗಾಂಕ್ಕೆ ಗೂವಿದಳರಹೇಗಾಂಕ್ಕೆ
- ³⁴ ಗೊಡನಸವಹೇರುರಾಂಕ್ಕೆಗೂ
- ⁹⁶ ಚತುಃಸಮುದ್ರದಬಳಗಾರದೇಕಕ್ಕೆ ವೃಧ್ಯೀಕೆ

- 26 ಟೈಗಳುಆವರೇಕಕ್ಕೆ ಖಂದರೆಯೂಮುದ್ರಣ
- ²⁷ ವೀಳ್ಳೆಯುಉತ್ಪುಗರೇಪಡಿಬಿಡಾರ ಈ
- ⁹⁹ ಪ್ರಕಾರಕೊಟ್ಟುಆವೇಕಕ್ಕೆ ಕರ್ತರಾದ
- ²⁹ ವರುಆಕೆಟ್ಟ ಯಸ್ಸಾ ವ್ಯುವುಯೆತ್ತಿ ಕ್ಕೂ ಸುವುರು
- 30 ಅವರುತಾವುದುಡುವಂತಾಬೆಹರಅನಕ್ರುರು
- ³¹ ರೆದುತ್ತು ದುವೈ ಪಸುವುತೋಹ:ಭಂಡಿವೂ
- ್ ಣಕ್ಕುಮುತ್ತುವವಳಬಟ್ಟೆ ಪುಷ್ಪರಾಗರಜ್ರ
- ನೀಲಗೋವಸಭಿಕವೈಢೂಗ್ಗೆ ನವರತ್ವ ಮುಂತಾ
- ³⁴ ಗಿಚೇನಿಮಹಾಚಿತ್ರಾವಳಿನೇತ್ರಾವಳಿಗಳುವಾಳಿ
- ಜ ಹಂಸವಾಳಕಿಂಪಾವಳಕೊಡ್ರಾವಳ
- ³⁰ ಪ್ರವ್ಯಾವಳಿಸುವರ್ಣಾವಳಿಸಿಂಪಣಾರದೇಕ
- 37 ದಲಿಬಿಡಿಯುಂಗಬೈಕಾಗತೊಡಿದುಲ್ಲೆ ರೂಸಾಲ
- 38 ವಡವಟ್ಟವವಾಳಿಯೇಂಖದೇವಾಂಗವಸ್ತ್ರ ರಂಗಳು
- ತಾ ರುಎಂತಾದನರ್ಬಗಂಧಕಸ್ತೂರಿಕರ್ಭಾರ
- 40 ಬಾರೋಜವಾಜೆಕ್ಯುಕುವುಕೇಸರಿಅಡಕೆಯು
- 4 ಹೇರುವೊಣಕಿನಭಾರವಿಳುಹೇರುಉಪ್ಪಿನ
- ⁶² ಹೇರುಹ?್ನ ಹುವೇಳಯಾಕ್ಷ ತುಪ್ಪದಹೇರು
- ್ ವಿವಳದಹೇರುದವಸದಹೇರುಮುಂತಾದ
- ್ ಸಮಸ್ತ್ರ ಜಿಹಾರಕ್ಕೆ ಚಂದ್ರಸೂರ್ಯ ರುಕ್ಷನಕ
- ್ ಅವರಮಕ್ಕ ಳಮಕ್ಕ ಳತಲಾಂತರದಲ್ಲ ನಮ್ಮ
- 🗝 ಉಕ್ಷರಉಭಯವಾರ್ಗದಲ್ಲೂ ಹೆಜ್ಜು ಂಕಮಾಗಿಯೇಭರಣ
- 47 ತಳಲಸುಂಕವನಾಯಕರುಸಮ್ಮತರಾಗಿ
- ⁸ ಅದಕ್ಕೆ ಅನೇಕವಾನ್ಯಅವರುಆಊರಲ್ಲಿಬಕ್ಕ ಲಿದ್ದ ರೂ
- ಆ ಆಯಖಂಕ್ಕೆ ಗಡೆಖ|ಕೊಳಗದಹೊಲ
- 40 ಕೊಡಕಿವುನೆಅಂಗಡಿರೂ ಸ್ಥವಾಗಿಅಗ್ರಹಾರ

121

ಹೊಳವನಹಳ್ಳ, ಹೋಬಳ ಅಕ್ಕಾ ಜಹಳ್ಳಿಯಿಂದ ಎಮೈಲಿ ದೂರದಲ್ಲಿ ತೊಂಡೇಭಾವಿಗೆ ಹೋಗುವ ದಾರಿಗೆ ಎಡಭಾಗದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಕ್ರವಾಣ_ '_0"×3'-0"

- 1 ಕ್ರೀಮುಕಸಂವತ್ಯಂದವಾರ್ಗಗಿರಸುದ್ದ
- ್ ಿಗ್ಗಸ್ಯಕ್ಷವಾರದಲ್ಲು ಕೊನೆಯ
- ್ ಹಾಳಿನಯಲಪ್ಪ ಮಲ್ಲಿಯನಾಯಕನಮ
- ಗಅಜ್ಜೆ ಹುನಾಯಕವೂಡಿಸಿರದೀ
- ಿ ಪಮಾಲೆಮಕಂಟದೇವನಂದಿಯ
- ಿ ಬೆನ್ನೋಜನಕೆಲಸ

122

ಆದೇ ಆಕ್ಕ್ ಜೆಹಳ್ಳಿಗೆ ಸುಮಾರು ೧ ಮೈಲಿ ದೂರದಲ್ಲಿರುವ ಪಾಳು ಕಟ್ಟಡದ ಬಳ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು. ಪ್ರಮಾಣ—3'—0" × '—6".

- 1 ಕಾಲಿವಾಹನಕಕರ್ಷಂ
- ೆ ರಾಜದರವುಚಿತ್ರ ಇಕ್ರೀವೀರವೃತ್ಯಾಚ
- ³ ಶ್ರೀವಾರಪದ್ಮಾ ರಾಧಕರಾರ ,
- ಚಾವಡಿಗೆಸಲುವವಿತ್ತಿ ನಾಡ

- ಿ ಕ್ರೀಮತುಕೋರದರಾಯಾಗಿ
- ್ . . . ಸ್ಥಾಮಿಗಳೂಸರ್ವವಾನ್ಯವಾಗಿ
- ⁷ ಹುಟುವಳಿಯಮುಟ್ಟಿಸಿನಿಂವುಕೈಯಿಂದರೂಡುವುದು
- ಿ ಸಲುಕೊಡವುರ . ಗ್ರಾಮಸರ್ವ
- (ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ.)

123

ಆದೇ ಹೆಬ್ಬೂರು ಹೋಬಳ ಹೆಬ್ಬೂ ರುಕೆರೆಯ ಒಳಗೆ ಹೊಂಗೇಗಿಡದಲ್ಲಿ

ಕಾಲುವೆ ಬಳ ಬಿದ್ದಿರುವ ತುಂಡುಕ್ಕಲ್ಲು. ೧೦ ಹಲಗೆ) ಪ್ರಮಾಣ—3'-3" × 2'-9"

- 1 ಕುಭಮಸ್ತು
- ^ಕ ಕಾಡುವೆಟ್ಟ ಒಡೆಯರಿ
- ತಿ ವರಿಸ . ಶಾಚಿಯುತ್ತಗ್ಗ
- ಮಗಳುಚರಿಗೆಹೆಗ್ಗ ಡೆ

- ಿ ತನರನಾಡುಕತನವನು
- ಿ ಕೊಟ್ಟು ಅದಕಕೊಟ್ಟ ರೂವಿ
- 7 ಅಯ್ಗಳಾರಕೆತಪ್ಪಿದೊ5
- ಿ ವಾದಕ್ತಿ⊽ವರು

124

ಕೋರಾ ಹೋಬಳ ಬೊಮ್ಮೆ ಸಮುದ್ರದ ಕರೆಯ ಹಿಂದೆ ಗೆದ್ದೆ ಗಳ ಮೇಲ್ಭಾಗದ ತಿಟ್ಟನಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು.

ಪ್ರಮಾಣ__2'-6"×1'-6"

- 1 ಸ್ಪಸ್ತಿವೀರಟೊವ್ಯ ರಸರ
- ್ ಬಾವುರನಾಳುನಲ್ಲಿ
- ³ ಕಿಱ್ರಯಕಾರ್ನತುಜುವಿಂ

೬ ಡಿನೊಳಕಾರುಸತ್ತಂಕಲ್ಲ

್ . . ದೋವುಣ್ಯಹ್ಯುಂತ್ರೀ

125

ಆದೇ ಹೋಬಳ ಆಗ್ರಹಾರದ ಕರೆಗೆ ದಕ್ಷಿಣ ಬಾಳು ಜಮಿಾನಿನಲ್ಲಿ ಬಿದ್ದಿ ರುವ ತುಂಡು ಕಲ್ಲುಗಳ ಮೇಲೆ.

- ಿ ಸ್ಪಕ್ತಿ ಸಕನೈ ಪಕಾಳಾತೀತಸಂವಕ್ಷ ರಕತಂಗಳಣ್ಣು ನೂಪವಿಟ್ಪತ್ತ . . . ಹ್ಲ ಸಸಂ
- ² ವತ್ಸರಂಪ್ರವರ್ತಿಸೆ ಸ.ಅರಗಾ**ಫ**ಣ್ಡು . .
- ತಿ ಹೇವರಾಸ್ಪವರ್ಗ್ಗ ಕಂನಿವೇವೃ ಕ್ಕ್ e . . .
- ್ ಮಂಗಸಮುರ್ರ . . . ಗಂತುಗಂಕಕನಿ
- ಗೆಯ್ದು ಕಾಸಿಯ
 - ್ . . . ಱೊಟ್ಟಿಗೆಯ್ದ ಈವಿ

INDEX.

A.

	The second secon
IND	EX.
A	
PAGE	PAGE
Abbeyanâyaka, male, 101	Anantâchârya, male, 98
Abbayachandra, Jaina guru, 42	Anantagiri Aśvattha-nârâyanâchârya,
Abhilashitarthachintamani, a work by	male, 98
Sômadêva, 12	Anantasetti, male, 83
Abhinava Santinathadêva, god, 51, 52	Anapalli, village, 46
Achârya-bridaya, Tamil work by Alahiya-	Ancient Monuments Preservation Act, 7
Manavála, 29	Andbra or Andbrabhritya, a line of kings, 27
Āchehân Tiruvenkaţāchāryasvāmin,	Ankagauda, male, 64
Srivaishnava teacher, 33	Ankanahalli, village, 93
Āchi Rāja, minister of Narasimha,	Annâchâri, engraver, 42
Hoysala king, 6	Annambhatta, male, 87
Adaviyabîdu, division, 35	Anugavalli, village, 2
Ādityadêva, male, 60	Appayadîkshita, Advaita teacher, 25
Adityagupta, king of Népál, 25	Arahalli, village, 90
Adityasêna, king of Nêpál, 25	Arakere, village, 83
- âgâmi, a philosophical term to denote	Aralaguppe, village, 8
pase actions whose result is about	Aramane Subbarâya, an official in the
to come, 30	Palace of Mysore, 91
Agastya, sage, 30, 31	Ardharâmêśvara temple at Kelsi, 8
Agrahâra, village, 102	Arjuna, a hero of the Mahabharata: (his
Ahôbalabhaṭṭa, maie, 81	story in the sthalapuranam of
Ajitasênapandita, Jaina saint, 51	Dêvanûr,) 5
Akalanka, Jaina saint, 51	Arkêśvara, god, 54, 64
Akkâjahalli, village, 101	Arsikere, town, 8
Akkamambudhi, village, 98, 99	Aśôka, Mauryan king, 21
Aladûr, village, 95	Aśóka edicts in Molkálmuru Taluk, 8
Alabiya Maṇavâla Perumal Nâinâr,	Attân Tirovenkaţâchâryasvâmin,
brother of Pillai Lôkáchárya and	Srîvarshnava teacher, 28
author of Acharya-hridaya, 29	Atthalige Thousand, district, 44
Alambadi, or Alambavadi, village, 74	Attikāri Kallanāyaka, male, 47
Albûr, vitlage, 90	Auttachy Ammah, female, 10
Alpa-prâhûṇaka, s.a. Fahien, 21	Avadâna, Buddhist work, 21
Alûru, village, 41	Avanchi Timmanacharya, male, 98
Ambalikallubetta, hill, 86	Avani, village, 89
Ambuga village, 12	Avati, village and kingdom, 78
Amśnyarman, feudal chief subordinate	Āvati Choramôja, male, 79
to Sivadêva, 22, 25	aydondi, name of a tax, 88
Anahalli, village, 86	Ayyappa, hero, 35
Anahufa-mo, s.a. Amsuvarman, 25	
U T	
	В,
Råcharasa officer of customs at Herona	Rallala Hawala kina 50 60 63
	The street of th

Bâcharasa, officer of customs at Heragu		Ballâla, Hoysala king,	50, 60,	63
under king Ballála,	54	Ballala I. Hoysula king,		50
Bâchêśvara, name of a temple,	40	Ballala II, Hoysala king,		61
Båcheyanâyaka, general,	44	Ballâladêva, s.a. Ballâla,	50,	67
Baddagauda, male,	60	Ballaladêva I. do,		60
Badiraya Dittigamunda, male,	68	Ballāļarāya, do,		52
Bâdiya, a warrior,	42	Ballâļudêva, s.a. Ballâļadêva,		60
Badugûr, village,	42	Ballavinādu, district,		40
Bairâpera, village,	63	Balligere, tank.		40

P.	MGE	PA	GE.
Bammâchâri, male,	40	Bharatisetti, merchant,	51
Bammasamudra, tank,	77	Bhâsa or Bhâsagâvuṇda, general of	
Bammayahalli, village,	43	Hoysala king Ereyanga, 40,	42
Bammeya, male,	58	Bhatgam, old capital of Nepal,	26
Bâṇagâmuṇḍa, male,	84	bhava, a term used to denote the following	
Banasankari, goddess,	5	six passions, viz, desire, anger, greed	
Banavase, jort and province, 51, 58,		delusion, pride, and envy,	30
Banka, warrior,	67	Bhavasêna, author of a commentary on	
Bankâpura, town,	45	Kâtantra grammar, 27,	28
	40	Bhillama, Sévuna king,	41
Bâsa s.a. Bhâsagâvuṇḍa, Bâsagauḍa, male,	66	Bhôgayya, male,	64
	102	Bhûtabali Pushpadanta, Jaina saint,	51
Bâvur, village, Bayagâvuṇḍa, male,	44	Bhûtuga, Ganga king,	26
	66	Bhûtuga-grâma, s.a. Bhatgam, village,	26.
Bayalahalli, village,	93	Biaiyaka, female,	68
Bayalahuli Kadirenâyaka, chiej,	82	Bijjagâvuṇḍa, father of Bhâsa,	40
Bayalakere, tank,			61
Bayapadêvarasa, a chief,	90	Bilegauda, male,	93
Bayapagauda, chief of Bommanahalli,	72	Bisugûr, village, Bittana heggade, male,	60
Bayirana Navaka, chief,	77		
Bayirapa Nâyaka, chief,	69	, , , , , , , , , , , , , , , , , , , ,	42
Bechcheya, warrior,	58	Bittiyana, male,	61
bêdige, a tax,	63	Bittivana-herggede, male,	79
Belgâmi, village,	8	Bôdanamari, village,	46
	38	Bôganâyaka, chief,	46
Beluvala or Belvala, fort,	51	Bôgapadêva, male,	40
Belvola, fort,	58	Bôge Sâhaṇi, a cavalry officer under	=0
Bematûr or Bematûrkallv, an old name		Hoysala king Ballâla,	52
for Chitaldrug town,	92	Bôkagauṇḍa, male,	62
Bemôja, sculptor,	101	Bôkaṇṇa, male,	60
Benacheya, male,	58	Bommagauda, male,	67
Benavayya, male,	71	Benunêna halli, village,	47
Bendall's Inscription from Nepal, 22, 25.	. 26	Bommeya, male,	60
Benneya Allapa, male,	44	Bôvanak rz, tank,	86
Bêtamangala, village,	69	Brahmabhatta, male,	65
Bettada Sômêdêvaru, god,	80	Brahmagiri, a hill in Molkâlmuru	
Bettada Tirumaladêvaru, god, 69.	, 70	Taluk,	8
Bhadrabâhu, Jaina saint,	51	Brahmasamudra, village, 4, 6,	102
Bhadrapa, male,	47	Bûchêśvara, god,	8
Bhâgavatasampradâya, sect,	41	Bûchimaya, go vernor of Heragu,	56
Bhairanayaka, Chief of Haranahalli,	63	Bukka II, Vijayanagar king,	75
Bhairanayaka. Chief of Kakati,	79	Bukkanna Vodeyar I, Vijayanagar	
Bhairâpura, village,	63	king,	76
Bhairavajîya, Saiva priest,	62	Bukkanna Vodeyi r II, Vijayanagar	
Bharadvája, sage,	33	king,	75
Bharatavalli, village,	38	Bûpakâlaritaleyarakt la, a family,	92
	C		
Cenotaph at Bangalore,	7	Channapatna, town,	9
Chaireite s.a. Charition, heroine of the		Charition, s. a. Chaireite, 11, 17,	-
Greek drama in Oxyrhynchus		Chattagaudanakere, tank,	58
Papyrus,	17	Chattagaunda, male,	58
Châkeyanâyaka, male,	60	Chaturtha-gôtra, a class or family	
Chakratirtha, name of a stream near the		of Pålegårs in Mysore, 97,	, 99
village Pâlya,	1	Chatushka, a term used to denote the four	
Châlukya Vikrama, era,	40	divisions of grammar,	27
Chaluva li Maliseți, merchant,	100	Chaudêśvari-amma, name of a goddess	
Châmagaunda, male,	60	in the village Dêvanûr,	3
Châmarâjavadêr or Châmâraja Vodeyar	,	Chávaya, male,	43
	91	Chavudagâvuṇḍa, warrior,	44
Chancharivalla, name oj a stream,	52		

		GE-	PAGE
Chegavakke Hesavu Kaliyâchâri, mal	e,	40	Chikkarâya Tammagauni, chief, 87
Chennakêsava, temple at Bêlûr,		38	Chikkatimmayya Chikkalingayya,
Chennapa Nâyaka, chief,	73,	83	minister of the Mysore king Krishna-
Chennapasetti, merchant,		47	râja Vodeyar III, 81
Chennapatna, s.a. Channapatna, town	,	92	Chîlâra, village, 71
Chennappagauda, male,		101	Chimanapalli, village, 70, 71
Chennayadévaru, god,		73	Chinnaiya Venkatapataiya, male, 91
Chennigarâya, god,		47	Chinnaparasa, chief, 84
Chennigarâyapête, pluce,		47	Chinnayya, male, 89
Chikana, male,		56	Chitaldrug, town, 92
Chikannagavuda, male,		43	Chôla, a family of kings, 46
Chikarâya Tammegauda, chief,		85	Chôléśvara, god, 76
		35	Conch-shell, gift of, to Janardana temple
Chikarâya Timmayagauda, chief,			
Chikka Gadubali, village,		47	at Pålya, 2
			0
	-		
		n	
		D.	
De 1' and laboration	no	0.9	Dharmadana king of Nanal Do oz oe
	92,		Dharmadêva, king of Nêpâl, 22, 25, 26
Dakshinâmûrti, god,		5	Dharmadhâtu, a village in Népâl, 21
Dandiganda, male,		60	Dharmakara, king of China, 21
Dandupâlya, village,		77	Dharmarâja, king of Nêpâl, 22 25
Dasavûr, village,		47	Dharmaśrî, s.a. Fahien, 21
Dayâpâla, Jaina guru,		51	Dodda Bommênahalli, village, 72, 73
Dêkana, male,		42	Dodda Chinnappa Nâyaka, chief, 75
Dêmisetti, male,		61	Doddanâyakanahalli, village, 83
Dépayya, male,		95	Doddanna, chief, 77
Dêśika, s. a. Vêdautadêśika, a Srî-			Dômaṇṇaiya, male, 102
vaishnava teacher,		29	Do ndavura, village, 60
dévagolaga, a grant to a temple,		61	Dôrasamudra, capital of Hoysalas, 51, 56,
Dêvagi ru, male,		75	62, 64, 92
Dêvalâpura, village,	99	94	Dramilasangha, class among Jainas, 51
	00,	61	Drávidáchárapramánasangraha, work, 28
Dêvana, male,	1	101	Dudda, village, 3, 4
Dêvanandi, village,			Dugenahalli or Duggenahalli, village, 99
Dêvanûr, village,	-4	, 5	
Dêvappanâyaka, chuef of Suragi,		94	Durgasimha, author of a gloss on Kâtantra
Dêvappa Odeyar, male,		65	grammar, 27, 28
Dêvara gudipalli, village,	70	9	Dvádasákshara-mantra, twelve-syllabled
Dévarâya, Vijayanagar king, 74,	18,		word sacred to Buddhists, 21
Dêvôja, engraver,		65	Dvaravati, capital of Hoysala kings, 51
Dhanayakanapura, village,		95	58, 93
Dhârâvarsha, Râshţrakûţa king,	34,	88	
		E.	
25.1		DA	Die eine de martin de la Probancia
Echagauda, male,		60	Ekanti, a staunch devotee of god Vishnu, 31
Echaladevi, queen of Narasimha,			TO A TOA I' I
	50,		Eleyûr Pôchisetti, merchant, 100
Echaladêvi, queen of Vinayaditya,			Ereyanga, Hoysala king, 40, 50, 60
Edarakâva, name of a field,		40	Ereyanna, a donee, 40
Ekajja, male,		60	Ereyappa Nitimarga II, Ganga king, 71
mall -			and the second s
			the state of the s

	PAGE
PAGE	10.00
Gadadhara Dâmôdara-dêvaru, god, 80	Sin i standard and a
Gaduballi, village, 67	Gidaya, male,
Gaharaganda, male, 92	Gîrvânapura, Sanskrit name for Deva-
Gajāsuramardana, an image in Somesvara	nûr, 5
temple at Kabali, 6	Gôpâlabhûpati, father of Srîrangarâya,
Gâliyakere, village, 77	king of Vijayanagar, 38
Ganapayya, male, 60	Goravapalli, village, 96
Ganga, male, 35 Ganga, Kingdom, 83, 88	Gravûr Hebbâruva, an officer under
Ganga, Kingdom, 83, 88	Râmarâya, ruler of Vijayanagar, 47
Ganga, dynasty, 22, 26, 27, 71	Gôśringaparvata, hill, 21
Gangadeva, Karnata king of Nepal, 26	Cottereyar, chiefs of cowherds, 88
Gangadharésvara, a temple at Turuvekere,	Gôvardhanadhari, a figure in the Késava
8	temple at Honnavara, 4
Concernandala movince. 39, 40	Gövindasetti, male, 47
Gangamandala, province, 39, 40 Gangavadi province, 51, 57, 58, 60	Gumbaz, tomb of Hardar and Tippu at
Ganjiyûr or Ganjûr, village, 75, 76	Seringapatam, 8
Conninado district. 52	Gumma, a warrior, 64
	Cummana writti alara 51 59
Garnda fighting with Anjaneya, a sculp-	Gunakâmadêva, king of Nêpûl, 22
ture jound in Janardana temple at	Gunja berry in the hands of a female figure
T willian,	in the Kêsava temple at Honnavara, 4
FREEFFER ALICEDA	Annia appain ha and 95
	Gunjānarasinda, god, 95
Gaudaya, male, 56	Gupta era, era 22, 25, 26 Guravinagandi, place, 52
Cauloya, mate,	Guttahalli, village, 69, 88
Gautama, sage, 30	Guțianaii, emage,
Gautamasvâmi, Jaina guru, 51	
	**
	H.
page 15 to 1	The state of the s
Hachayasáhani, male, 60	Heggayagauda, male, 102
Hachayasahani, male, 60 Hadanada Yallanna, an officer, 77	Heggayagauda, male, 102 Heggere, village, 8
Hachayasahani, male, 60 Hadanada Yallanna, an officer, 77	Heggayagauda, male, 102 Heggere, village, 8
Hachayasahani, male, 60 Hadapada Yallappa, on officer, 77 Hagare, village, 47 Halasige, fort, 51, 58, 60	Heggayagauda, male, 102 Heggere, village, 8 Hêmasêna, Jaina Saint, 51 Heragu, village, 7, 53, 54, 55, 56
Hachayasahani, male, 60 Hadapada Yallappa, an officer, 77 Hagare, village, 47 Halasige, fort, 51, 58, 60 Halliya Chatti gannda, male, 62	Heggayagauda, male, 102 Heggere, village, 8 Hemasêna, Jaina Saint, 51 Heragu, village, 7, 53, 54, 55, 56 Herbetta, place, 44
Hachayasahani, male, 60 Hadapada Yallappa, an officer, 77 Hagare, village, 47 Halasige, fort, 51, 58, 60 Halliya Chatti gannda, male, 62 Hanagal, fort, 50	Heggayagauda, male, 102 Heggere, village, 8 Hèmasèna, Jaina Saint, 51 Heragu, village, 7, 53, 54, 55, 56 Herbetta, place, 44 Hievn Tsiang, Chinese traveller, 25, 26
Hachayasahani, male, 60 Hadapada Yallappa, an officer, 77 Hagare, village, 47 Halasige, fort, 51, 58, 60 Halliya Chatti gannda, male, 62 Hanagal, fort, 50 Handigere, village, 77	Heggayagauda, male, 102 Heggere, village, 8 Hèmasèna, Jaina Saint, 51 Heragu, village, 7, 53, 54, 55, 56 Herbetta, place, 44 Hieun Tsiang, Chinese traveller, 25, 26 Hirenallûr, village, 8
Hachayasahani, male, 60 Hadapada Yallappa, an officer, 77 Hagare, village, 47 Halasige, fort, 51, 58, 60 Halliya Chatti gannda, male, 62 Hanagal, fort, 50 Handigere, village, 77 Handinal, village, 43	Heggayagauda, male, 102 Heggere, village, 8 Hêmasêna, Jaina Saint, 51 Heragu, village, 7, 53, 54, 55, 56 Herbetta, place, 44 Hievn Tsiang, Chinese traveller, 25, 26 Hirenallûr, village, 8 Hiri Ingla, village, 4
Hachayasahani, male, 60 Hadapada Yallappa, an officer, 77 Hagare, village, 47 Halasige, fort, 51, 58, 60 Halliya Chatti gannda, male, 62 Handigere, village, 77 Handinal, village, 43 Haneyagaunda, male, 62	Heggayagauda, male, 102 Heggere, village, 8 Hêmasêna, Jaina Saint, 51 Heragu, village, 7, 53, 54, 55, 56 Herbetta, place, 44 Hievn Tsiang, Chinese traveller, 25, 26 Hirenallûr, village, 8 Hiri Ingla, village, 4 Hirikadalûr, village, 2, 3
Hachayasahani, male, 60 Hadapada Yallappa, an officer, 77 Hagare, village, 47 Halasige, fort, 51, 58, 60 Halliya Chatti gaunda, male, 62 Hanagal, fort, 50 Handigere, village, 77 Handinâl, village, 43 Haneyagaunda, male, 62 Hânungallu, fort, 58, 60	Heggayagauda, male, 102 Heggere, village, 8 Hêmasêna, Jaina Saint, 51 Heragu, village, 7, 53, 54, 55, 56 Herbetta, place, 44 Hievn Tsiang, Chinese traveller, 25, 26 Hirenallûr, village, 8 Hiri Ingla, village, 4 Hirikadalûr, village, 2, 3 Hiriya Ganjûr, village, 76
Hachayasahani, male, Hadapada Yallappa, an officer, Hagare, village, Halasige, fort, Halliya Chatti gannda, male, Hanagal, fort, Handigere, village, Handigere, village, Haneyagannda, male, Haneyagannda, male, Hanengallu, fort, Harâbi Kottanûr, village, Harâbi Kottanûr, village,	Heggayagauda, male, 102 Heggere, village, 8 Hêmasêna, Jaina Saint, 51 Heragu, village, 7, 53, 54, 55, 56 Herbetta, place, 44 Hieun Tsiang, Chinese traveller, 25, 26 Hirenallûr, village, 8 Hiri Ingla, village, 4 Hirikadalûr, village, 2, 3 Hiriya Ganjûr, village, 76 Hittamayya, Governor of Heragu, 53
Hachayasahani, male, 60 Hadapada Yallappa, an officer, 77 Hagare, village, 47 Halasige, fort, 51, 58, 60 Halliya Chatti gannda, male, 62 Hanagal, fort, 50 Handigere, village, 77 Handinal, village, 43 Haneyagannda, male, 62 Hanungallu, fort, 68 Harabi Kottanur, village, 80 Haradana, warrior, 45	Heggayagauda, male, 102 Heggere, village, 8 Hêmasêna, Jaina Saint, 51 Heragu, village, 7, 53, 54, 55, 56 Herbetta, place, 44 Hievn Tsiang, Chinese traveller, 25, 26 Hirenallûr, village, 8 Hiri Ingla, village, 4 Hirikadalûr, village, 2, 3 Hiriya Ganjûr, village, 76 Hittamayya, Governor of Heragu, 53 Holavanahalli, a division, 99
Hachayasahani, male, Hadapada Yallappa, an officer, Hagare, village, Halasige, fort, Halliya Chatti gannda, male, Hanagal, fort, Handigere, village, Handinal, village, Haneyagaunda, male, Haneyagaunda, male, Hanungallu, fort, Harabi Kottanûr, village, Haradana, warrior, Harahagauda, warrior, Harahagauda, warrior, 92, 93	Heggayagauda, male, 102 Heggere, village, 8 Hêmasêna, Jaina Saint, 51 Heragu, village, 7, 53, 54, 55, 56 Herbetta, place, 44 Hievn Tsiang, Chinese traveller, 25, 26 Hirenallûr, village, 8 Hiri Ingla, village, 4 Hirikadalûr, village, 76 Hiriya Ganjûr, village, 76 Hittamayya, Governor of Heragu, 53 Holavanahalli, a division, 99 Holavanahalli, village, 96, 97, 100
Hachayasahani, male, Hadapada Yallappa, an officer, Hagare, village, Halasige, fort, Halliya Chatti gannda, male, Hanagal, fort, Handigere, village, Handinal, village, Haneyagaunda, male, Hanapallu, fort, Harabi Kottanür, village, Haradana, warrior, Harahagauda, warrior, Harahagauda, village, Haranahalli, village, Haranahalli, village, Haranahalli, village, T7	Heggayagauda, male, 102 Heggere, village, 8 Hêmasêna, Jaina Saint, 51 Heragu, village, 7, 53, 54, 55, 56 Herbetta, place, 44 Hievn Tsiang, Chinese traveller, 25, 26 Hirenallûr, village, 8 Hiri Ingla, village, 4 Hirikadalûr, village, 2, 3 Hiriya Ganjûr, village, 76 Hittamayya, Governor of Heragu, 53 Holavanahalli, a division, 99 Holavanahalli, village, 96, 97, 100 Holavanahalli-sîme, province, 97, 98, 99
Hachayasahani, male, Hadapada Yallappa, an officer, Hagare, village, Halasige, fort, Halliya Chatti gannda, male, Hanagal, fort, Handinal, village, Haneyagannda, male, Haneyagannda, male, Hanabi Kottanür, village, Harahaganda, warrior, Harahaganda, village,	Heggayagauda, male, 102 Heggere, village, 8 Hêmasêna, Jaina Saint, 51 Heragu, village, 7, 53, 54, 55, 56 Herbetta, place, 44 Hieun Tsiang, Chinese traveller, 25, 26 Hirenallûr, village, 8 Hiri Ingla, village, 4 Hirikadalûr, village, 2, 3 Hiriya Ganjûr, village, 76 Hittamayya, Governor of Heragu, 53 Holavanahalli, a division, 99 Holavanahalli, village, 96, 97, 100 Holavanahalli-sîme, province, 97, 98, 99 Honnagaunda, male, 46, 62
Hachayasahani, male, Hadapada Yallappa, an officer, Hagare, village, Halasige, fort, Halliya Chaţti gannda, male, Hanagal, fort, Handigere, village, Handinal, village, Haneyagannda, male, Hanangallu, fort, Harabi Kottanur, village, Haradana, warrior, Harahaganda, warrior, Harahaganda, warrior, Harahaganda, village, Harihar, town, Harihara king of Vijayanagar	Heggayagauda, male, Heggere, village, Hêmasêna, Jaina Saint, Heragu, village, Hieragu, village, Hieven Tsiang, Chinese traveller, Hirenallûr, village, Hiri Ingla, village, Hirikadalûr, village, Hiriya Ganjûr, village, Hittamayya, Governor of Heragu, Holavanahalli, rillage, Holavanahalli, rillage, Holavanahalli-sîme, province, Honagaunda, male, Honagaunda, male, Honavara, village, Honavara, village, Honavara, village, Holavanahalli-sîme, province, Holavanahalli-sîme, province, Honagaunda, male, Honavara, village,
Hachayasahani, male, Hadapada Yallappa, an officer, Hagare, village, Halasige, fort, Halliya Chatti gaunda, male, Hanagal, fort, Handigere, village, Handinal, village, Haneyagaunda, male, Harabi Kottanûr, village, Haradana, warrior, Harahagauda, warrior, Harahagauda, warrior, Harahagauda, warrior, Harahar, town, Harihara king of Vijayanagar Harihara, H, king of Vijayanagar, 101	Heggayagauda, male, Heggere, village, Hêmasêna, Jaina Saint, Heragu, village, Herbetta, place, Hievn Tsiang, Chinese traveller, Hirenallûr, village, Hiri Ingla, village, Hirikadalûr, village, Hiriya Ganjûr, village, Hittamayya, Governor of Heragu, Holavanahalli, village, Holavanahalli, rillage, Holavanahalli-sîme, province, Holavanahalli-sîme, province, Honnagaunda, male, Honnagaunda, male, Honnagaunda, village, Honnôle, village,
Hachayasahani, male, Hadapada Yallappa, an officer, Hagare, village, Halasige, fort, Halliya Chatti gaunda, male, Hanagal, fort, Handigere, village, Handinal, village, Haneyagaunda, male, Harabi Kottanûr, village, Haradana, warrior, Harahagauda, warrior, Harahagauda, warrior, Harahagauda, warrior, Harahar, town, Harihara king of Vijayanagar Harihara, H, king of Vijayanagar, 101	Heggayagauda, male, 102 Heggere, village, 8 Hêmasêna, Jaina Saint, 51 Heragu, village, 7, 53, 54, 55, 56 Herbetta, place, 44 Hieun Tsiang, Chinese traveller, 25, 26 Hirenallûr, village, 8 Hiri Ingla, village, 4 Hirikadalûr, village, 2, 3 Hiriya Ganjûr, village, 76 Hittamayya, Governor of Heragu, 53 Holavanahalli, a division, 99 Holavanahalli, village, 96, 97, 100 Holavanahalli-sîme, province, 97, 98, 99 Honnagaunda, male, 46, 62 Honnâvara, village, 4, 62 Homôle, village, 60 Hosakôte, place of battle, 94
Hachayasahani, male, Hadapada Yallappa, an officer, Hagare, village, Halasige, fort, Halliya Chatti gannda, male, Handigere, village, Handigere, village, Handinal, village, Haneyagaunda, male, Harabi Kottanûr, village, Haradana, warrior, Harahagauda, warrior, Harahagauda, warrior, Harahagauda, varrior, Harahagauda, varrior, Harihara, town, Harihara king of Vijayanagar, Harihara, H, king of Vijayanagar, Hariharananaya, king of Vijayanagar, Harihararaya, king of Vijayanagar, Hariyapanayaka, chief,	Heggayagauda, male, 102 Heggere, village, 8 Hêmasêna, Jaina Saint, 51 Heragu, village, 7, 53, 54, 55, 56 Herbetta, place, 44 Hievn Tsiang, Chinese traveller, 25, 26 Hirenallûr, village, 8 Hiri Ingla, village, 4 Hirikadalûr, village, 76 Hirtamayya, Governor of Heragu, 53 Holavanahalli, a division, 99 Holavanahalli, village, 96, 97, 100 Holavanahalli-sîme, province, 97, 98, 99 Honnagaunda, male, 46, 62 Honnâvara, village, 4, 62 Honnôle, village, 60 Hosakôte, place of battle, 94 Hosavûr, nâd or district, 100
Hachayasahani, male, Hadapada Yallappa, an officer, Hagare, village, Halasige, fort, Halliya Chatti gannda, male, Handigere, village, Handigere, village, Handinal, village, Haneyagaunda, male, Harabi Kottanûr, village, Haradana, warrior, Harahagauda, warrior, Harahagauda, warrior, Harahagauda, varrior, Harahagauda, varrior, Harihara, town, Harihara king of Vijayanagar, Harihara, H, king of Vijayanagar, Hariharananaya, king of Vijayanagar, Harihararaya, king of Vijayanagar, Hariyapanayaka, chief,	Heggayagauda, male, 102 Heggere, village, 8 Hêmasêna, Jaina Saint, 51 Heragu, village, 7, 53, 54, 55, 56 Herbetta, place, 44 Hieun Tsiang, Chinese traveller, 25, 26 Hirenallûr, village, 8 Hiri Ingla, village, 4 Hirikadalûr, village, 76 Hirtamayya, Governor of Heragu, 53 Hiriya Ganjûr, village, 76 Hittamayya, Governor of Heragu, 53 Holavanahalli, a division, 99 Holavanahalli, village, 96, 97, 100 Holavanahalli-sîme, province, 97, 98, 99 Honnagaunda, male, 46, 62 Honnâvara, village, 4, 62 Honnôle, village, 60 Hosakôte, place of battle, 94 Hosavûr, nâd or district, 100 Hoysala, dynasty, 45, 60, 92
Hachayasahani, male, Hadapada Yallappa, an officer, Hagare, village, Halasige, fort, Halliya Chaţti gannda, male, Hanagal, fort, Handigere, village, Handinal, village, Haneyagannda, male, Harabi Kottanûr, village, Haradana, warrior, Harahaganda, warrior, Harahaganda, warrior, Harahaganda, village, Harihara, town, Harihara king of Vijayanagar, Harihararâya, king of Vijayanagar, Hariyapanâyaka, chief, Hariyapanagar, 79	Heggayagauda, male, 102 Heggere, village, 8 Hêmasêna, Jaina Saint, 51 Heragu, village, 7, 53, 54, 55, 56 Herbetta, place, 44 Hieun Tsiang, Chinese traveller, 25, 26 Hirenallûr, village, 8 Hiri Ingla, village, 4 Hirikadalûr, village, 76 Hirtamayya, Governor of Heragu, 53 Holavanahalli, a division, 99 Holavanahalli, village, 96, 97, 100 Holavanahalli-sîme, province, 97, 98, 99 Honnagaunda, male, 46, 62 Honnâvara, village, 4, 62 Honnôle, village, 60 Hosakôte, place of battle, 94 Hosavûr, nâd or district, 100 Hoysala, dynasty, 45, 60, 92 Huchehêrikere, tank 84
Hachayasahani, male, Hadapada Yallappa, an officer, Hagare, village, Halasige, fort, Halliya Chatti gaunda, male, Hanagal, fort, Handigere, village, Handinal, village, Haneyagaunda, male, Harabi Kottanür, village, Haradana, warrior, Harahagauda, warrior, Harahagauda, warrior, Harihara king of Vijayanagar, Hariharananayaka, chief, Hariyappa Odeyar, king of Vijayanagar, Harsha era, era, 60 61 62 63 64 65 65 66 66 67 77 68 68 69 69 69 69 60 60 77 69 60 60 60 60 60 60 60 60 60 60 60 60 60	Heggayagauda, male, Heggere, village, Hêmasêna, Jaina Saint, Heragu, village, Hieragu, village, Hieven Tsiang, Chinese traveller, Hirenallûr, village, Hiri Ingla, village, Hirikadalûr, village, Hiriya Ganjûr, village, Hittamayya, Governor of Heragu, Holavanahalli, a division, Holavanahalli, rillage, Holavanahalli-sîme, province, Honnagaunda, male, Honnayara, village, Honnavara, village, Honnavara, village, Hosakûte, place of battle, Hosavûr, nâd or district, Hoysala, dynasty, Huchchêrikere, tank Huladênahalli, village, 83
Hachayasahani, male, Hadapada Yallappa, an officer, Hagare, village, Halasige, fort, Halliya Chatti gaunda, male, Hanagal, fort, Handigere, village, Haneyagaunda, male, Haneyagaunda, male, Hanangallu, fort, Harabi Kottanûr, village, Haradana, warrior, Harahagauda, warrior, Harahagauda, warrior, Harihara, town, Harihara king of Vijayanagar, Hariharananayaka, chief, Hariyappa Odeyar, king of Vijayanagar, Hariha era, era, Harshavardhana, king of Kanuj, 25, 26	Heggayagauda, male, Heggere, village, Hêmasêna, Jaina Saint, Heragu, village, Hieragu, village, Hieven Tsiang, Chinese traveller, Hieven Tsiang, Chinese traveller, Hiri Ingla, village, Hiri Ingla, village, Hiriya Ganjûr, village, Hittamayya, Governor of Heragu, Holavanahalli, a division, Holavanahalli, rillage, Honagaunda, male, Honagaunda, male, Honavara, village, Honnêle, village, Hosakôte, place of battle, Hosavûr, nâd or district, Hoysala, dynasty, Huladênahalli, village, Huladênahalli, village, Huladênahalli, village, Huladênahalli, village, Huligere, fort, 102 Heggayagauda, 88 Huladênahalli, village, Huligere, fort, 102 Heragu, 88 Huladênahalli, village, 88 Huligere, fort, 51, 58
Hachayasahani, male, Hadapada Yallappa, an officer, Hagare, village, Halasige, fort, Halliya Chatti gaunda, male, Hanagal, fort, Handigere, village, Haneyagaunda, male, Haneyagaunda, male, Hanangallu, fort, Harabi Kottanûr, village, Haradana, warrior, Harahagauda, warrior, Harahagauda, warrior, Harihara, town, Harihara king of Vijayanagar, Hariharananayaka, chief, Hariyappa Odeyar, king of Vijayanagar, Harihara era, era, Harshavardhana, king of Kanuj, Harahayasa-gôtra, lineage 60 61 62 63 64 65 65 68 69 69 69 69 60 69 69 69 69 60 60	Heggayagauda, male, Heggere, village, Hêmasêna, Jaina Saint, Heragu, village, Hieragu, village, Hieven Tsiang, Chinese traveller, Hieven Tsiang, Chinese traveller, Hiri Ingla, village, Hiri Ingla, village, Hiriya Ganjûr, village, Hittamayya, Governor of Heragu, Holavanahalli, a division, Holavanahalli, village, Honnagaunda, male, Honnayara, village, Honnêvara, village, Honnêvara, village, Hosakôte, place of battle, Hosavûr, nâd or district, Hoysala, dynasty, Huladênahalli, village, Huligere, fort, Hullenahalli, village, Huligere, fort, Hullenahalli, village,
Hachayasahani, male, Hadapada Yallappa, an officer, Hagare, village, Halasige, fort, Halliya Chatti gannda, male, Hanagal, fort, Handigere, village, Handinal, village, Haneyagannda, male, Harabi Kottanûr, village, Haradana, warrior, Harahaganda, warrior, Harahaganda, warrior, Harihara king of Vijayanagar Harihara, II, king of Vijayanagar, Hariyapanayaka, chief, Hariyapanayaka, chief, Hariyapanayaka, chief, Harihara era, era, Harshavardhana, king of Kanuj, Hayayasa-gotra, lineage Hebâr, Name of an office probably repre-	Heggayagauda, male, Heggere, village, Hêmasêna, Jaina Saint, Heragu, village, Herbetta, place, Hievn Tsiang, Chinese traveller, Hievn Tsiang, Chinese traveller, Hiri Ingla, village, Hiri Ingla, village, Hirikadalûr, village, Hiriya Ganjûr, village, Hittamayya, Governor of Heragu, Holavanahalli, a division, Holavanahalli, village, Honnagaunda, male, Honnagaunda, male, Honnavara, village, Honnôle, village, Hosakôte, place of battle, Hosavûr, nâd or district, Hoysala, dynasty, Huladênahalli, village, Hulgere, fort, Hullage, Hullage
Hachayasahani, male, Hadapada Yallappa, an officer, Hagare, village, Halasige, fort, Halliya Chatti gaunda, male, Hanagal, fort, Handinal, village, Haneyagaunda, male, Haneyagaunda, male, Harabi Kottanür, village, Haradana, warrior, Harahagauda, warrior, Harahagauda, warrior, Harihara king of Vijayanagar, Harihara, II, king of Vijayanagar, Hariyapanayaka, chief, Hariyapanayaka, chief, Hariyapanayaka, chief, Harihara era, era, Harshavardhana, king of Kanuj, Harshavardhana, king of Kanuj, Harshavardhana, king of Kanuj, Harahayayasa-gòtra, lineage Hebâr, Name of an office probably representing the chief of Brahmans, 38	Heggayngauda, male, Heggere, village, Hêmasêna, Jaina Saint, Heragu, village, Hierbetta, place, Hievn Tsiang, Chinese traveller, Hiri Ingla, village, Hiri Ingla, village, Hiriya Ganjûr, village, Hittamayya, Governor of Heragu, Holavanahalli, a division, Holavanahalli, rillage, Honnagaunda, male, Honnayara, village, Honnavara, village, Hosakôte, place of battle, Hosavûr, nâd or district, Hoysala, dynasty, Huladênahalli, village, Hultzsch, German Scholar, Husênapura, village, Husênapura, village,
Hachayasahani, male, Hadapada Yallappa, an officer, Hagare, village, Halasige, fort, Halliya Chatti gaunda, male, Handigere, village, Handigere, village, Handinal, village, Haneyagaunda, male, Harabi Kottanür, village, Harahagauda, warrior, Harahagauda, warrior, Harahagauda, warrior, Harihara king of Vijayanagar Harihara, H, king of Vijayanagar, Hariyapanayaka, chief, Hariyapanayaka, chief, Hariyapanayaka, chief, Harsha era, era, Harshavardhana, king of Kanuj, Hayavasa-gotra, lineage Hebâr, Name of an office probably representing the chief of Brahmans, Hebbidiramade, place, 92, 93	Heggayngauda, male, Heggere, village, Hêmasêna, Jaina Saint, Heragu, village, Hierbetta, place, Hievn Tsiang, Chinese traveller, Hiri Ingla, village, Hiri Ingla, village, Hiriya Ganjûr, village, Hitjtamayya, Governor of Heragu, Holavanahalli, village, Holavanahalli, village, Honagaunda, male, Honaayara, village, Honaêvara, village, Honaêvara, village, Hosakôte, place of battle, Hosavûr, nâd or district, Hoysala, dynasty, Hulhehêrikere, tank Huladênahalli, village, Huligere, fort, Hullenahalli, village, Hullenahalli, village, Hullenahalli, village, Hullenahalli, village, Hullenahalli, village, Hullerahalli, village, Hullerahalli, village, Hullerahalli, village, Hullerahalli, village, Hullerahalli, village, Hullerahalli, village, Hultzsch, German Scholar, Husênapura, village,
Hachayasahani, male, Hadapada Yallappa, an officer, Hagare, village, Halasige, fort, Halliya Chatti gaunda, male, Hanagal, fort, Handigere, village, Handinal, village, Haneyagaunda, male, Harabi Kottanür, village, Harahagauda, warrior, Harahagauda, warrior, Harahagauda, warrior, Harihara king of Vijayanagar Harihara, H, king of Vijayanagar, Hariyapanayaka, chief, Hariyapanayaka, chief, Hariyapanayaka, chief, Harsha era, era, Harshavardhana, king of Kanuj, Hayayasa-gòtra, lineage Hebâr, Name of an office probably representing the chief of Brahmans, Hebbidiramade, place, Hebbür, village,	Heggayngauda, male, Heggere, village, Hêmasêna, Jaina Saint, Heragu, village, Hieragu, village, Hievhetta, place, Hievn Tsiang, Chinese traveller, Hirinallûr, village, Hiri Ingla, village, Hiriya Ganjûr, village, Hittamayya, Governor of Heragu, Holavanahalli, village, Holavanahalli, village, Holavanahalli-sime, province, Honnagaunda, male, Honnagaunda, male, Hosakôte, place of battle, Hosavûr, nâd or district, Hoysala, dynasty, Huladênahalli, village, Hullagere, fort, Hullenahalli, village, Hullenahalli, village, Hultzsch, German Scholar, Husênapura, village, Hyder Ali, ruler of Mysore,
Hachayasahani, male, Hadapada Yallappa, an officer, Hagare, village, Halasige, fort, Halliya Chatti gaunda, male, Handigere, village, Handigere, village, Handinal, village, Haneyagaunda, male, Harabi Kottanür, village, Harahagauda, warrior, Harahagauda, warrior, Harahagauda, warrior, Harihara king of Vijayanagar Harihara, H, king of Vijayanagar, Hariyapanayaka, chief, Hariyapanayaka, chief, Hariyapanayaka, chief, Harsha era, era, Harsha vardhana, king of Kanuj, Harsha era, era, Harshavardhana, king of Kanuj, Hayavasa-gôtra, lineage Hebâr, Name of an office probably representing the chief of Brahmans, Hebbidiramade, place, Hebbür, village,	Heggayagauda, male, Heggere, village, Hêmasêna, Jaina Saint, Heragu, village, Hieragu, village, Hieva Tsiang, Chinese traveller, Hirenallûr, village, Hiri Ingla, village, Hirikadalûr, village, Hiriya Ganjûr, village, Hittamayya, Governor of Heragu, Holavanahalli, a division, Holavanahalli, rillage, Honnagaunda, male, Honnayara, village, Honnêle, village, Hosakôte, place of battle, Hosavûr, nâd or district, Hoysala, dynasty, Huladênahalli, village, Huladênahalli, village, Huligere, fort, Hultzsch, German Scholar, Husênapura, village, Hyder Ali, ruler of Mysore, 102 88 Heragere, village, 88 Hyder Ali, ruler of Mysore, 103

I.

PAGE

PAGE

DATE OF THE PERSON NAMED IN

Ibdâņa, or Ibdâņe, village,	65	Irugamuttanapalli, village,	85
Indalavadi, village,	35	Irungalânvaya, a family of Jainas,	51
Iliga, male,	42	Iśvarajiya, Saiva priest,	5]
Immadi Krishnaraja Vodeyar, Mysore			
King,	81		
*	4	*	
	J.		
the state of the s			
Jaganoathavijaya, Kannada poetical work	F		60
by Rudrabhaṭṭa,	5	Jayadêva, son of Sivadêva II, king of	
Jaiminibharata, Kannada poem by Laksh	-	Nêpâl, 25, 2	26
mîśa,	5		70
Jaina gurus, succession of,	51		99
Jakkanahalli, village,	35		33
Jakkannaiya, male,	91		96
Jamadagni, sage: (legendary connection		Jihvamuliya, shape of this letter in early	
with Pâlya,)	1-2	period. 27, 9	
Jâmbava, sage,	30	with an	32
Jangâlapalli or Jangâlippalli, village,	81		63
Jangâlippalli grant, an inscription of			47
Krishnaraja Vodeyar III,	85	Jumma Masjid at Sîra, mosque at Sîra	8
	1	K.	
Kabali, village, 4	, 5		61
Kâchaya, male,	60		01
	65	Kammanaganda, chief of Muragamallana	
Kadalahalli or Kadalehalli, village,	52		78
Kadaleyahalli, s. a. Kadalahalli, villag	e, 5		74
Kadamba, dynasty,	45	Kampanna Odeyar, son of Vijaynagar	
Kâdappa, male,	89		76
Kadarayya, male,	53		56
Kadavadagondi, village,	61	177	21
Kadavi Tapasi, village, 94,	95	Kanatur, village, 36,	
Kadirenâyaka, chief of Bayalahuli,	93		50
Kâdu Jakkanahalli, village,	35	Mary Control of the C	52
Kâduvețți Odeyar, chief,	102	2	#1
Kågati or Kåkati, village, 78	-79	Kannagala, village,	2
Kaivara-nad, district,	77	Kannanûr. later Capital of Hoysala kings,	
Kâlatammarahalli, village,	68		64
Kâlîhrada, a place în Nêpâl,	21		42
Kâļiseţţi, male, 56,	60	and the same of th	51
Kallahalli, village,	68		93
Kallaya, male,	60	The state of the s	99
Kallêśvara, temple at Kandávára,	41		53
Kalleya, male,	58		38
Kalliyôja, male,	45		27
Kalyan, capital of the Chalukya kings,	58	Karugal, a magic stone usually kept in	
Kalyana, do 51,	60		61
Kâmarûr, village,	53	Karukamba, foundation pillar of a	
Kambaya, s. a. Ranavalôka Kambaya	2		64
Rashtrakûta prince,	34	Kātantra, grammar, 27,	
Kambayya or Kambaraja, Rashtrakuta	B.		27
memce.	88	Kattadahalli, village,	60

4:	AGE	P.	AGE'
Kausika, village,	2	Kôrada Râyaru, chief,	101
Kausika, sage,	30	Kôramangala, village,	53
Kavurana, warrior,	46		84
Kelsi, village,	8	Kôtůr, village,	75
Kezeyabandi, a tax probably intended t		The state of the s	74
cover the expense of removal of sil			
in tanks.		Kovalalanadu Three Hundred, district,	88
	53	Koyara, district,	100
Kesavattûr, village,	36		51
Kesimayya, Chief household officer of		Krakuchhanda, s. a. Buddha (?)	21
queen Umâdêvi,	61	Krishnadevaraya, Vijayanagar king,	89
Kêtayya, male,	60	Krishnandasvami, guru of Muluvagil,	
Keyimālagauda, male,	60		41
Kiriya Kamao, warrior,	102	Krishnapanayaka, efficer,	86
Kirûr, village,	71	Krishnapanayani, male,	71
Kittanakere, village, 57, 58		Krishnapura, village,	46
Kôdamma, village goddess at Honnavare			TU
Kadanda Damanatha and		Krishnaraja Vodeyar II, King of	o.
Kôdanda-Râmanātha, god,	85		94
Kôdihalli, village,	56	Krishnaraja Vodeyar III, do 81, 90,	
Kôlâla, district,	50	Krishnaraya, King of Vijayanagar, 29,	75,
Komândur Chinnayya Srînivâsâchâr,			92
male,	91	Krishnarayasamudra, s. a. Tibbana-	
Kommanahalli, village,	83	halli, village,	92
Kônana Giriyana, male.	61	Krishnasvâmi temple, a temple near	
Konanûr Puttasamaiya, Shanbhog of		the palace at Mysore,	91
Kesavattûr,	36		93:
		Kudiki Mâleyara kula, family,	
Kondajji, village,	3	Kudugubalu, village,	94
	101	Kumara Madapodeyar, male,	86
Konga Timma, male,	71	Kummarakunte, village,	85
Kongu, a province, 41,	50	Kûsâvâra, village, 45,	46
	ı		
	L.		
Lakehmadari man of Victorian			
Lakshmådêvi, queen of Vishnuvar-		Lakshmîpataiya, or Lakshumîpataiya,	ion.
dhana, 50,		Lakshmîpataiya, or Lakshumîpataiya, male, 98,	99
dhana, 50, Lakshmînârâyanapura, s. a. Dêvanûr,	60	Lakshmîpataiya, or Lakshumîpataiya, male, 98, Lakshmîramana, signature,	99
dhana, 50,		Lakshmîpataiya, or Lakshumîpataiya, male, 98,	
dhana, 50, Lakshmînârâyanapura, s. a. Dêvanûr,	60	Lakshmîpataiya, or Lakshumîpataiya, male, 98, Lakshmîramana, siynature, Lakshmîša, poet,	99
dhana, 50, Lakshminârâyaṇapura, s. a. Dêvanûr, village, Lakshminârâyaṇapura, s. a. Brahma-	60	Lakshmîpataiya, or Lakshumîpataiya, male, 98, Lakshmîramana, signature, Lakshmîsa, poet, Linganna Jôyisa, male,	99 5
dhana, 50, Lakshminarayanapura, s. a. Dêvanûr, village,	60 5	Lakshmîpataiya, or Lakshumîpataiya, male, 98, Lakshmîramana, signature, Lakshmîsa, poet, Linganna Jôyisa, male, Linganna Vodeyar, Lingayat priest,	99 5 89
dhana, 50, Lakshminârâyaṇapura, s. a. Dêvanûr, village, Lakshminârâyaṇapura, s. a. Brahma-	60 5	Lakshmîpataiya, or Lakshumîpataiya, male, 98, Lakshmîramana, signature, Lakshmîsa, poet, Linganna Jôyisa, male,	99 5 89 86
dhana, 50, Lakshminârâyaṇapura, s. a. Dêvanûr, village, Lakshminârâyaṇapura, s. a. Brahma-	60 5	Lakshmîpataiya, or Lakshumîpataiya, male, 98, Lakshmîramana, signature, Lakshmîsa, poet, Linganna Jôyisa, male, Linganna Vodeyar, Lingayat priest,	99 5 89 86
dhana, 50, Lakshminârâyaṇapura, s. a. Dêvanûr, village, Lakshminârâyaṇapura, s. a. Brahma-	60 5 6	Lakshmîpataiya, or Lakshumîpataiya, male, 98, Lakshmîramana, signature, Lakshmîsa, poet, Linganna Jôyisa, male, Linganna Vodeyar, Lingayat priest,	99 5 89 86
dhana, 50, Lakshminârâyaṇapura, s. a. Dêvanûr, village, Lakshminârâyaṇapura, s. a. Brahma-	60 5	Lakshmîpataiya, or Lakshumîpataiya, male, 98, Lakshmîramana, signature, Lakshmîsa, poet, Linganna Jôyisa, male, Linganna Vodeyar, Lingayat priest,	99 5 89 86
dhana, 50, Lakshminārāyaṇapura, s. a. Dēvanūr, village, Lakshminārāyaṇapura, s. a. Brahma- samudra, village,	60 5 6 M.	Lakshmîpataiya, or Lakshumîpataiya, male, 98, Lakshmîramana, signature, Lakshmîša, poet, Linganna Jôyisa, male, Linganna Vodeyar, Lingayat priest, Lord Clive, Governor of Madras,	99 5 89 86 9
dhana, 50, Lakshminārāyaṇapura, s. a. Dêvanūr, village, Lakshminārāyaṇapura, s. a. Brahma- samudra, village, Mācha, warruor,	60 5 6 M .	Lakshmîpataiya, or Lakshumîpataiya, male, 98, Lakshmîramana, signature, Lakshmîsa, poet, Linganna Jôyisa, male, Linganna Vodeyar, Lingayat priest, Lord Clive, Governor of Madras, Mâdigauda, male, 58,	99 5 89 86 9
dhana, 50, Lakshminārāyaṇapura, s. a. Dêvanūr, village, Lakshminārāyaṇapura, s. a. Brahma- samudra, village, Mācha, warruor, Māchagauda, male,	60 5 6 M .	Lakshmîpataiya, or Lakshumîpataiya, male, 98, Lakshmîramana, signature, Lakshmîsa, poet, Linganna Jôyisa, male, Linganna Vodeyar, Lingayat priest, Lord Clive, Governor of Madras, Mâdiganda, male, 58, Mâdigavunda, warrior,	99 5 89 86 9 60 44
dhana, 50, Lakshminārāyaṇapura, s. a. Dêvanūr, village, Lakshminārāyaṇapura, s. a. Brahma- samudra, village, Mācha, warruor, Māchagauda, male, Māchaya, male, 56,	60 5 6 M .	Lakshmîpataiya, or Lakshumîpataiya, male, 98, Lakshmîramana, signature, Lakshmîsa, poet, Linganna Jôyisa, male, Linganna Vodeyar, Lingayat priest, Lord Clive, Governor of Madras, Mâdigauda, male, 58, Mâdigavunda, warrior, Mâdihallî-sîme, province,	99 5 89 86 9 60 44 47
dhana, 50, Lakshminārāyaṇapura, s. a. Dēvanūr, village, Lakshminārāyaṇapura, s. a. Brahma- samudra, village, Mācha, warrtor, Māchagauda, male, Māchaya, male, Māchigāmuṇḍa, hero,	60 5 6 M .	Lakshmîpataiya, or Lakshumîpataiya, male, 98, Lakshmîramana, signature, Lakshmîsa, poet, Linganna Jôyisa, male, Linganna Vodeyar, Lingayat priest, Lord Člive, Governor of Madras, Mâdigauda, male, Mâdigavunda, warrior, Mâdihallî-sîme, province, Mâdihallî-sthala, division,	99 5 89 86 9 60 44
dhana, 50, Lakshminārāyaṇapura, s. a. Dêvanūr, village, Lakshminārāyaṇapura, s. a. Brahma- samudra, village, Mācha, warruor, Māchagauda, male, Māchaya, male, 56,	60 5 6 M . 43 64 60	Lakshmîpataiya, or Lakshumîpataiya, male, 98, Lakshmîramana, signature, Lakshmîsa, poet, Linganna Jôyisa, male, Linganna Vodeyar, Lingayat priest, Lord Clive, Governor of Madras, Mâdigauda, male, 58, Mâdigavunda, warrior, Mâdihallî-sîme, province,	99 5 89 86 9 60 44 47
dhana, 50, Lakshminārāyaṇapura, s. a. Dêvanūr, village, Lakshminārāyaṇapura, s. a. Brahma- samudra, village, Mācha, warruor, Māchagauda, male, Māchagauda, male, Māchigāmuṇda, hero, Māchi Seṭṭi, male,	60 5 6 M . 43 64 60 55 55	Lakshmîpataiya, or Lakshumîpataiya, male, 98, Lakshmîramana, signature, Lakshmîsa, poet, Linganna Jôyisa, male, Linganna Vodeyar, Lingayat priest, Lord Clive, Governor of Madras, Mâdigauda, male, 58, Mâdigavunda, warrior, Mâdihallî-sîme, province, Mâdihallî-sthala, division, Mâdirâjaya, male,	99 5 89 86 9 60 44 47 47
dhana, 50, Lakshminārāyaṇapura, s. a. Dêvanūr, village, Lakshminārāyaṇapura, s. a. Brahma- samudra, village, Mācha, warrior, Māchagauda, male, Māchaya, male, Māchigāmuṇḍa, hero, Māchi Seṭṭi, male, Mādabbe, female,	60 5 6 M . 43 64 60 55 55 41	Lakshmîpataiya, or Lakshumîpataiya, male, 98, Lakshmîramana, signature, Lakshmîša, poet, Linganna Jôyisa, male, Linganna Vodeyar, Lingayat priest, Lord Clive, Governor of Madras, Mâdigauda, male, 58, Mâdigavunda, warrior, Mâdihallî-sîme, province, Mâdihallî-sthala, division, Mâdirâjaya, male, Magara, kıngdom,	99 5 89 86 9 60 44 47 47 65 46
dhana, 50, Lakshminārāyaṇapura, s. a. Dêvanūr, village, Lakshminārāyaṇapura, s. a. Brahma- samudra, village, Mācha, warrior, Māchagauda, male, Māchagauda, male, Māchigāmuṇda, hero, Māchi Seṭṭi, male, Mādabbe, female, Mādagauda, male,	60 5 6 M. 43 64 60 55 55 41 56	Lakshmîpataiya, or Lakshumîpataiya, male, 98, Lakshmîramana, signature, Lakshmîsa, poet, Linganna Jôyisa, male, Linganna Vodeyar, Lingayat priest, Lord Clive, Governor of Madras, Mâdigauda, male, Mâdigavunda, warrior, Mâdihallî-sîme, province, Mâdihallî-sthala, division, Mâdirâjaya, male, Magara, kingdom, Mahâbhârata, hindu Epoch	99 5 89 86 9 60 44 47 47 46 29
dhana, 50, Lakshminārāyaṇapura, s. a. Dêvanūr, village, Lakshminārāyaṇapura, s. a. Brahma- samudra, village, Mācha, warrior, Māchagauda, male, Māchigāmuṇda, hero, Māchi Seṭṭi, male, Mādabbe, female, Mādagauda, male, Mādagauda, male, Mādagauda, male, Madake Hosūr, village,	60 5 6 M. 43 64 60 55 55 41 56 95	Lakshmîpataiya, or Lakshumîpataiya, male, 98, Lakshmîramana, signature, Lakshmîsa, poet, Linganna Jôyisa, male, Linganna Vodeyar, Lingayat priest, Lord Clive, Governor of Madras, Mâdigavunda, male, Mâdihallî-sîme, province, Mâdihallî-sîme, province, Mâdihallî-sthala, division, Mâdirâjaya, male, Magara, kıngdom, Mahâbhârata, hindu Epoch Mahâdêvasetti, male,	99 5 89 86 9 60 44 47 47 46 29 60
dhana, 50, Lakshminārāyaṇapura, s. a. Dêvanūr, village, Lakshminārāyaṇapura, s. a. Brahma- samudra, village, Mācha, warrior, Māchagauda, male, Māchigāmuṇda, hero, Māchi Seṭṭi, male, Mādabbe, female, Mādagauda, male, Mādagauda, male, Mādapa, varrior,	60 5 6 M. 43 64 60 55 55 41 56 95	Lakshmîpataiya, or Lakshumîpataiya, male, 98, Lakshmîramana, signature, Lakshmîsa, poet, Linganna Jôyisa, male, Linganna Vodeyar, Lingayat priest, Lord Člive, Governor of Madras, Mâdigauda, male, Mâdihallî-sîme, province, Mâdihallî-sîme, province, Mâdihallî-sthala, division, Mâdirâjaya, male, Magara, kıngdom, Mahâbhârata, hindu Epoch Mahâdêvasetti, male, Mahâyânazûtra, Buddhist work,	99 5 89 86 9 60 44 47 47 65 46 29 60 21
dhana, 50, Lakshminārāyaṇapura, s. a. Dêvanūr, village, Lakshminārāyaṇapura, s. a. Brahma- samudra, village, Mācha, warrior, Māchagauḍa, male, Māchigāmuṇḍa, hero, Māchi Seṭṭi, male, Mādabbe, female, Mādagauḍa, male, Mādagauḍa, male, Mādagauḍa, male, Mādapa, warrior, Mādapa, warrior, Māddapiri fort,	60 5 6 M . 43 64 60 55 55 41 56 95 95 8	Lakshmîpataiya, or Lakshumîpataiya, male, 98, Lakshmîramana, signature, Lakshmîsa, poet, Linganna Jôyisa, male, Linganna Vodeyar, Lingayat priest, Lord Clive, Governor of Madras, Mâdigauda, male, 58, Mâdigavunda, warrior, Mâdihallî-sîme, province, Mâdihallî-sthala, division, Mâdirâjaya, male, Magara, kingdom, Mahâbhârata, hindu Epoch Mahâyânazûtra, Buddhist work, Mahâyânazûtra, Buddhist work, Mahâyânavihâra, monastry at Pâṭahpura,	99 5 89 86 9 60 44 47 46 29 60 21 22
dhana, 50, Lakshminārāyaṇapura, s. a. Dêvanūr, village, Lakshminārāyaṇapura, s. a. Brahma- samudra, village, Mācha, warrior, Māchagauda, male, Māchigāmuṇḍa, hero, Māchi Seṭṭi, male, Mādabbe, female, Mādagauda, male, Mādagauda, male, Mādagauda, warrior, Maddagiri fort, Maddagiri fort, Maddur, village,	60 5 6 M . 43 64 60 55 55 41 56 95 8	Lakshmîpataiya, or Lakshumîpataiya, male, 98, Lakshmîramana, signature, Lakshmîsa, poet, Linganna Jôyisa, male, Linganna Vodeyar, Lingayat priest, Lord Clive, Governor of Madras, Mâdigavunda, male, 58, Mâdigavunda, warrior, Mâdihallî-sîme, province, Mâdihallî-sthala, division, Mâdirâjaya, male, Magara, kıngdom, Mahâbhârata, hindu Epoch Mahâdêvasetti, male, Mahâyânazûtra, Buddhist work, Mahâyânavihâra, monastry at Pâṭahpura, Mahêndra, Nolamba kıng,	99 5 89 86 9 60 44 47 47 65 46 29 60 21
dhana, 50, Lakshminārāyaṇapura, s. a. Dêvanūr, village, Lakshminārāyaṇapura, s. a. Brahma- samudra, village, Mācha, warrior, Māchagauda, male, Māchigāmuṇda, hero, Māchi Seṭṭi, male, Mādabbe, female, Mādagauda, male, Mādagauda, male, Mādagauda, male, Madagauda, village, Mādapa, warrior, Maddagiri fort, Maddūr, village, Mādèvahaļļi, village,	60 5 6 M . 43 64 60 55 55 41 56 95 95 8	Lakshmîpataiya, or Lakshumîpataiya, male, 98, Lakshmîramana, signature, Lakshmîsa, poet, Linganna Jôyisa, male, Linganna Vodeyar, Lingayat priest, Lord Clive, Governor of Madras, Mâdigavunda, male, 58, Mâdigavunda, warrior, Mâdihallî-sîme, province, Mâdihallî-sîme, province, Mâdihallî-sthala, division, Mâdirâjaya, male, Magara, kingdom, Mahâbhârata, hindu Epoch Mahâdêvasetti, male, Mahâyânazîtra, Buddhist work, Mahâyânavihâra, monastry at Pâṭalipura, Mahêndra, Nolamba king, Mahêndra or Bîramahêndra, Nolamba	99 5 89 86 9 60 44 47 47 46 29 60 21 22 34
dhana, 50, Lakshminārāyaṇapura, s. a. Dêvanūr, village, Lakshminārāyaṇapura, s. a. Brahma- samudra, village, Mācha, warrior, Māchagauḍa, male, Māchigāmuṇḍa, hero, Māchi Seṭṭi, male, Mādabbe, female, Mādagauḍa, male, Mādagauḍa, male, Mādagauḍa, male, Madagauḍa, village, Mādapa, warrior, Maddagiri fort, Maddūr, village, Mādeya, male, Mādeya, male,	60 5 6 M . 43 64 60 55 55 41 56 95 8	Lakshmîpataiya, or Lakshumîpataiya, male, 98, Lakshmîramana, signature, Lakshmîsa, poet, Linganna Jôyisa, male, Linganna Vodeyar, Lingayat priest, Lord Clive, Governor of Madras, Mâdigavunda, male, Mâdigavunda, warrior, Mâdihallî-sîme, province, Mâdihallî-sîme, province, Mâdirâjaya, male, Magara, kıngdom, Mahâbhârata, hindu Epoch Mahâdêvasetti, male, Mahâyânazûtra, Buddhist work, Mahâyânazûtra, monastry at Pâtahpura, Mahêndra, Nolamba kıng, Mahêndra or Bîramahêndra, Nolamba kıng,	99 5 89 86 9 60 44 47 46 29 60 21 22
dhana, 50, Lakshminārāyaṇapura, s. a. Dêvanūr, village, Lakshminārāyaṇapura, s. a. Brahma- samudra, village, Mācha, warrior, Māchagauda, male, Māchigāmuṇda, hero, Māchi Seṭṭi, male, Mādabbe, female, Mādagauda, male, Mādagauda, male, Mādagauda, male, Madagauda, village, Mādapa, warrior, Maddagiri fort, Maddūr, village, Mādèvahaļļi, village,	60 5 6 M. 43 64 60 55 55 41 56 95 80 87	Lakshmîpataiya, or Lakshumîpataiya, male, 98, Lakshmîramana, signature, Lakshmîsa, poet, Linganna Jôyisa, male, Linganna Vodeyar, Lingayat priest, Lord Clive, Governor of Madras, Mâdigavunda, male, 58, Mâdigavunda, warrior, Mâdihallî-sîme, province, Mâdihallî-sîme, province, Mâdihallî-sthala, division, Mâdirâjaya, male, Magara, kingdom, Mahâbhârata, hindu Epoch Mahâdêvasetti, male, Mahâyânazîtra, Buddhist work, Mahâyânavihâra, monastry at Pâṭalipura, Mahêndra, Nolamba king, Mahêndra or Bîramahêndra, Nolamba	99 5 89 86 9 60 44 47 47 46 29 60 21 22 34

	THE PARTY NAMED IN COLUMN TWO IS NOT THE PARTY N			
	Mahideva, son of Manadeva, king of	PAGI	Mârayya, male,	PAGE 71
	Nêpâl, 25	, 26		55
	Mabisûr, s.a. Mysore,	81		56
	Mâki, male,	62		51
	Mākiseţţi, male,	60		47
	Malapanna Nanja, male,	92	Mariyamma, goddess,	35
	Malayya, male,	58		45
	Male, kingdom,	50	Masanagauda, male, 60,	
	Malegiri Bennegauda, male,	43	11.	, 53
	Malenad, district	50		55
	Male Seven, name of a province,	40		64
	Mâleya, male,	60	Mayinda, Nolamba king,	34
	Malitamma, engraver,	61	Mayindamarasa, s.a. Mahèndra, Nolami	
	Mallappa, minister,	36	king,	71
	Malligenadu, district,	44	A.F. I	53
	Mallikârjuna, god,	62		46
	Mallik Rihân Darga, mosque at Sira,	8	37 4 1	, 52
	Mallmäthadevaru, god,	65		87
	Mallishena Maladhari, Jama guru,	51	Midigêśi, village,	8
	Malliyana, male,	53		40
	Malpi, a harbour near Udipi,	11	Môkshada, wife oj Manjuśri,	21
	Malpinâyak, a Hindu character in the		Morappûragâvundan, warrior,	83
	Greek Farce,	18		, 52
	Månadêva, son of Dharmadêva, king of		Muddagauda, male,	.67
	Nêpâl, 22,	26		42
	Manalavâdi, village,	92	Muddaya, male,	67
	Manavâla Mahâmuni, a famous Srîvai-		Muguliyakatta, tank,	61
	shnava ascitic,	29	Mukurigauda, male,	45
	Mangasamudra, village,	102	Mûle Kârtavîrya, male,	47
	Manjudêva, or Manjuśrî, a Brahman		Mûlênahalli, village, 46	
	scholar of Nêpâl,	21	Mullevûr, village,	95
	Manjuśri, name oj a hill and god,	21	Muluvâgil, place, 40,	
	Måra, male,	71	Muluvâyasîme, division,	85
	Maragal, vitlage,	86	Mulevây District, division,	85
	Mâragâmuṇḍa, male,	66	Muluvaynad, province,	80
	Mâragauda, male, 56, 60,		Mammadi Ranabhairegauda, chief of	
	Måragavunda, male,	42	Holavanahalli,	99
	Marahêru, village,	84	Murugamalenād, district.	76
	Marakalaghatta, village,	88	Muragamallanad, province,	78
-	Marakallughatta, village,	89	Muttatti, village,	60
3	Maralusiddaiya, male,	6	Muttenagauda, male,	43
	Maravûr, village,	86	My sore, city and provina, 90, 91,	
		1	N,	
3	NT4 1 1 .		The state of the s	
1	Nachagauda, male,	76	Nåkanåthésvara temple, temple at Brahi	na-
	Nachi, village,	102	samudra,	6
	Nådanna, male,	68	Nawasangita, a work consisting of	
1	Nadara Kêtaya, male,	61	songs in praise of Buddha,	21
+	Nådudesada-setitana, office of the Chief		Nandt-sangha, a class among Jams,	51
3	merchant of a nadu or district,	100	Nandiyadigal, Jaina guru,	83
	Nagagauda, male,	56	Nangali, district and fort,	50
	Nagamangala, town, 8, 91,	92	Nanjaya, engraver,	65
	Vagaņņa, male,	56	Nanjêdêvaragu dda, a hill near Hûssan,	
	sagar, town, 8, 9,		47,	52
	TATE AND ADDRESS OF THE PARTY O	51	Nanniya-dêva s.a. Bûtuga, Ganga king,	
		01	26,	27
T	laka, chief minister of Hoysala king		Nanya-dêva, Karnā taka king of Nêpûl,	
	Narasimha II, and builder		26,	27
	of Nåkanåthésvara temple at		Narana, male,	5_3
	Brahmasamudva	65	With the Core divination	4

	AGE	P	AGE
Nårapagauda, chief of Avati,	78	Nârôja, constructor of a shuce to the tank	
Narasambhatta, male,	87	Râmasamudra,	79
Narasapa, mule,	89	Navilûr, village,	90
Narasapanâyaka, chref,	46	Nâyanna, chief of Kâkati,	79
Narasimha, Hoysala kmg, 16, 50,	54,	Nêmana, male,	42
60,	63	Nêmanâdu, district,	44
Narasimhabhatta, male,	97	Nêpâl, country, 21, 22, 25, 26	, 27
Narasimhadêva, Karnâtaka kung of		nettarugodage, a grant of land made to	100
Nêpâl,	26	the relations of a deceased warrior,	35
Narasimha-dêva, Hoysala king, 41,	42,		93
66,		Nidhimalla, warrior,	71
Nârasimha-dêva, Vijayanagar king,	79	Nîlagiri, district,	50
Narasimhasvâmi, temple at Sîbi,	7	Nirggunda gavunda, warrior,	95
Narasinga, chief of Bematur (Chitaldrug),	12	Nolamba, dynasty,	71
Nârasinga-dêva, Hoysala king, 38, 44,		And a second of the second of	, 71
Nârâyaṇappa, male,	3	Nolambâdi Arasar, Nolamba king,	83
Narêndra-dêva, son of Gunakâmadêva,		Nolambavadi, province,	51
22, 25,	26		60
X		Nrisimha, Hoysala king,	50
		Tricolania and	-
•	0		
Oxyrhynchus, a place in Egypt, 11,	18	Oxyrhynchus Papyrus, name of a work.	11
, -, -, -, -, -, -, -, -, -, -, -, -, -,		and any arrange of the real terms of a second	
	P		
Padmavati, river near Pâlya,	1	Pillai Lôkâchârya, a celebrated	
Padmavatiyakka, female,	2	Srîvaishnava teacher,	29
Pâleya, s. a. Pâlya, village,	36	Pôchaya, chief,	77
Pallava, a line of kings	51	Podiopâdi, village,	88
Pâlukôdu, tank,	88	Poysala, founder of the Hoysala dynasty,	50
	36	Prachanda-deva, king of Gangas,	22
Panchajanyapura, s. a. Sankha, village,	64	Prâhûnaka, Indian name of Fahren, 21,	
Pandita Madiraja, composer of an	-	Prajnāpāramita, name of a Buddhist	
Inscription (Nc. 49)	65	work,	21
Pâṇḍyas, people of Pâṇḍya	60	Prarabdha, a philesophical term in	2.4
Pâniai, a famous grammarian,	27	Sarskrit to denote past actions	
Panungal, fort,	51	whose result is the body,	30
Paravadimalla, Jama guru,	51.	Prasanna Kêśava, god,	38
Pârisagau da, male,	60	Prithiravasețți, male,	60
Parvataraja, king of Nepal,	21	Psolich s, name of a river (?) referred	00
Pâțalipura, capital of Magadha kings,	22	to in the Greek Farce, 11,	17
The second secon	88	Pûjûri Lakema, male,	
73 74 -	00	Pûjênaballi, village,	93
T 1 1/4	46	Puliyagali Twelve, district,	84
Pêteya sasana, a grant conferring on	TU		88
some individual, the right to collect		Pushpagiri Bettadadêvaru, Lingûyat	00
		priest,	63
taxes on shops,	47	Pushpaséna, Juina saint,	51
	D		
	R		
Rahaganda gyarria	Oct	Rômanhawan mala	nn
Rahaganda, warrior,	94	Râmâchârya, male,	98
table and the second se	29	Râmadêva, Vijayanagar king, 97, 98,	99
	72	Râmadêvamahârâya, s. a. Râmarâya,	la co
Râjasețți, a merchant who built the Jama		Vijayanagar king,	78
temple Nagarajınálaya, 51,	-	Râmagau da, male,	60
	25	Râmājôyis, male,	87
raktakodage or s. a., Nettarukodage a ki	_	Râmalingadêvaru, god,	94
of arant.	94		

	Da	GE			
Râmanabhôyi, male,	4, 20	35	Panahaishasan Ja Jir Cara	P	'AGI
Râmânujâchârya, celebrated		00	Ranabaichegauda, chief of Holavano	thall	la,
sri-Vaishnava reformer,		29	Panatainanuda 316 671	98,	, 99
Râmapa, male,		62	Ranabaireganda, chief of Holavanah	alle,	, 97
Rāmappa, chief,			Ranakiyakatta, s. a. Rannagatta, vi	llage	, 40
		85	Ranavaloka Kambaraja, Rashtrak	ula	
Râmappaya, chief of Muluvâynâd,		80	prince,		88
Râmarâjapa, governor of Muluvâ	y-		Ranâvalôka Kambaya, do		34
sîme,	,	69	Ranavaloka śri Kambayyan, do		88
Râmarâjayadêva s. a. Râmarâya,	ruter		Rapavaloka Saucha Kambha, do		88
of Vvjayanagar,		47	Ranganna, name of a person who set u	(p)	
Râmasamudra, tank, 79,	84,	86	the Dvárapálaka figures in Janái	dan	66
Ramasamudra, village,		86	temple at Pâlya,		1
Ráma temple also known as Kêśav	8		Rangapagauda, male,		80
temple, temple at Anuga alli,		3	Rangenahalli, village,		7
Råmayanâyaka, male,		60	Rannagatta, village,	39	40
Ramayaravaliya Rankiyanna, warr	rior.	68	Rashtrakûta, a family of kings,	u,	88
Râmayya, warrior,		43	Râyamunirâju, male,		87
Rambhadevi, goddess worshipped of	u		Rayana nayaka, chiet,		57
Ambuga,		2	Râya-venkaṭappagâru, male,		87
Râmêdêvaru, god,		86	Rishyasringa, sage,	00	
Râmêjôyisa, male,		90		30,	
Râmeya, warrior,		93	Rudrabhatta, author of Jagannathavi	garja	, 5
Ramyajamatri. s. a. Manavala Mah			Rudradêva, son of Sivadêva, king of		0.0
Srivaishnava guru,			Nepal,	25,	26
or enconiment dara,		29	Rûpamâla, commentary on Kâtantra		
			grammar by Bhavaséna,		27
		S	L		
Sahdahaahmaavani Inin min		4.	00 .11 20 131		
Sabdabrahmasvâmi, Jaina saint,		51	Sântikara, Buddhist monk,		22
Sadáśivaraya, king of Vijayanagar,		77	Sarasvatîpura, ancient name of the vi	llage	
Sadásivayya, male,	98,		Sâlagâme,		63
Sâhani, male,	1	62	Sarvavarma, minister of king		
Saktidêva, son of Prachandadêva, ku	No.		Sâtavâhana,		27
of the Gangas,		22	Sâtanahalli, village,		73
Sakunitimmanahalli, village,		99	Såtavåhana, name of king and dyna	sty,	27
Sala, founder of Hoysala dynasty,	50, 4		Saubhagyapura, name of a village,		
Sálagâme, village, 63,	64, 6	65	probably same as Bélûr,		38
Sålagave, village,	(34	Seo, s. a. Siva (?) god,		18
Sâlêśvara, god,	8	30	Seringapatam, town,		8
Såligåve, village,	63, 6	54	Sêshāchārya, male,		97
Sambhulingadêvaru, male,	8	36	Sottigahalli, village,		60
Sampradâya Akârâdi, a work deali	na		Seven Reservoirs of Water, name of e		., .
with Srivaishnava sect,	_	28	pond at Nagar,		10
sanchita, a philosophical term used t			~ .	51,	
denote past actions that remain			Siddh gavunda, male,		42
accumulated,	3		Siddhamatha, village,		71
Sankappa, chief,			Siddahapasetti, male,		71
Sankara, mule,					7.1
Sankarabhatta, male,		8	suddhäya, a term representing quit-rer		90
Sankaradêva, son of Vrishadêva, king	· of		due from a village or land.		38
Nepal,			Siddhêśvara, god,		61
	25, 2		Sige, village,		84
Sankaragauda, warrior, Sankarappa, mole,	9:		Simhanandi, Jaina guru,		51
Sankaruraingam wal	8	9	Singadêva nna - nayaka, chief,		82
Sankarurájagáru, <i>male</i> ,	8		Singanna, mule,		30
Sankha, village,	3, 6		Singapadannayaka, chief,		32
Sankhatîrtha, a stream near the villag			Singari,, male,		17
Pálya,			Singimayya, male,		00
Sannagauda, chief of Hosavur-nad,	100			8, 7	9
Santadêva, Jaina saint,	51		Siravattûr Venkaţabhaţţa, mule,	9	17
santenadu, district,	55		Sîtârâmabhatta, male,	8	SI.
Santidêva, Jama guru,	51		Or to we by district	2. 2	35

Srimushna, place,

Śrîrangarāyadêva

Srîpâladêva, Jaina guru,

Sripālatraividya, do,

Srîrangapura, village, Srîrangarâya, king of Vijayanagar, 36, 38,

do,

PAGE

51, 52

40, 41

82, 86, 89, 94

98

51

PAGE

25, 26

31, 88

62

10 25

47

12

Sivadêva II, king of Népâl,

chintamam,

Sivamara Saigotta, Ganga king,

Sivanadu, district, Sivappa Nayak, chief of Bednúr, Sivavarman, king of Népal,

Sivunipura, village, Sômadêva, author of Abhilashitártha-

chintâmanı, 12	Srivachanabbûshana, a work on Srivai-
Sômagau da, male, 60	shnava religion by Pillai Lôkáchárya,
Somajîya, Saira priest, 58	
Somana, warrior, 57	Szávachanahhúahanáská za Cota (1
Sômanâyakamma shrine, a temple at	Srîvachanabhûshanacharya, Srîvaishnava-
Date	teacher, 31
Bélür, 38	Srivijayadêva, Jaina guru, 51
Sômapura, village, 7	Subbanna, male, 97, 98
Sómésvaradéva, Hoysala king, 43, 64	Subbarâya, a clerk in the palace at
Sômeya, male, 56, 58	1.0
Sômpur, village, 47	
De III	Subrahmanya, figure in Sômésrara
Da	temple at Sowapura, 7
Sôvagâvuṇḍa, male, 101	Sûdraka, a heroic king, 60
Sôvaṇa, warrior, 45	Sumatibhattaraka, Jama guru, 51
Sôvanâthimayya, governor of Herugu, 54	Sundehali, village, 47
Sôvarasa Odeya, minister of Vijayana-	Suragi, principality, 94
gar king Bukkanna Vodeyar, 75	D
	Si rapura s. a. Devarui, village, 5
	Sûryanarayana, image at Kabali, 6
Sômêśvara, Hoysala king. 43	Suryavamsi, dynasty tn Nepál, 22, 25
Sribhashya, a commentary on Védanta-	Svayambhulinga chaitya-bhattaraka, god,
sútras by Rámánujáchárya, 29	21
Sridharayya, male, 42	Svayambhupurana, a Sanskrit work
Srîkrishna, signature of Mysore King	giving the history of Nepal, 21, 22, 25, 27
Krishnaraja Odeyar III, 81,91	Swal Throbin a conval and Time
51, 11	Syed Ibrahim, a general under Tipu, 9
ATT.	
T.	
ft. *11	
Tagare, village, 43, 44, 45, 46	Temple of Gangâdharêśvara at Turu-
Tagarenad, district. 41, 43, 44, 45, 46	vekere, 8.
Talakâdo, province, 51, 58, 60	" Hariharêśvara at Harihar, 8
Taļavana, s. a. Talakādu, 50	* /
talavārike, a tax probably intended for	
mai staining the village wetchmen on	Janârdana at Pâlya, 1, 2, 36
maintaining the village watchman, 63	" Jatingarāmēšvara near
Talekâdunadu, s. a. Talakâdu, province,	Moļkālmuru, 8
58, 60	" Kallêśvara at Kannâgâla, 2, 3
Táleyamoradi, place, 52	Kêśava at Kannagala, 2, 3
Tammadiyarrary, male, 42	called Pama's temple
Tammeganda, male, 35	, , called Râma's temple
	at Anugavalli, 3
FIRE A COST	,, ,, at Hârananalli, 8
Taravûr Chennapagauda, chief of	" at Hoanâvâra, 4
Koyáranád, 100	"Kirti arayana at Heragi. 7
Tatacharya, a distinguished scholar in	" Lakshmîkânta at Dêvanûr, 5, 8
Mîmâmsâśâstra who lived at Kanchi. 28	Laksominarasimha at Vighnsante, 8
Tatigolla, village, 71	of Rhadniyasi
Tattavådi, province, 58, 60	
Tejavûr, village, 64	Laksbrunarayana at Brahma-
F11 6 2	samudra, 6
relat 1 - 1	" Mallêśvara at Kannagala, 2, 3
Têkalnad, province, 83	" at Midigêsi, 8
Temple of Bîrêdêvaru at Honnavara, 4	" Râmêśvara at Pâlya, 2
Chennigaraya at Araluguppe, 9	" Ranganatha at Hirikadalur, 3
, Chennakêsava at Ambuga, 2	" Saumyakêśava at Nâga-
,, " at Hirikadalûr, 2	mangala, 8
at Kanciba o	
Childrenma at Hannavana 4	" Siddbêśvara at Dêvanûr, 5
,, tunkanana at memayara, 4	" Siva at Hirenallûr, 8

PAGE

PAGE

Temple of Somesvara at Kabali,	5	Tipu, Sultan of Mysore,	9, 10
" at Sômapura, 7,	, 8	Tirumaladeva, temple in the village	
" Tripurâncakêśvara ac Bel-		Krishnapura,	46
gâmi,	8	Tirumalagiri, male,	94
" Varadarājasvāmi at Hebbur,	9	Tiru vengalanâtha, god,	74
		Tiruvengalasvāmi, god,	75
" Venkaţaramanasvâmi at		Tiruvenkata Râmânujāchârya, Sri-	
Dêvaragu dipalli,	9	va ishnava author,	31
" at Midigési,	8	FIF 1 2 121	, 43
Tengale, a sect of Srivaishnava		Tondebhavi, village,	101
	29	Torenâdı, district,	52
TABLE S.	60		
Tibbanahalli, vitlage, 91, 92,		Traividyavidyapati, Jaina guru,	51
P. P	94	Tribhuvanamalla, , title of Vinayaditya	
PRINT I S		Hoysala king,	40
		Tribhuvanaśaktipandita, male,	62
CRI TAN	87	Trimûrti, figure at Somapura,	7
Timmapa Nâyaka, chief, 75,		Triśanku, king,	33
	91	Tuluaadu, province,	50
47 t	85	Tuluvala, place,	40
Tippayya, an officer of customs, 69, 6	89	Turuvêkere, town,	8
0 19 10			
		U.	
Uchchangi, fort and province, 50, 5	51	Upadhmaniya, shape of, ir early	
Udayadêva, son of Vasantadêva			, 28
king of Nêpâl, 25, 5	26	Upagupta, teacher of Asôka,	21
Udayaditya, Hoysala prince, 50,		Urameinad, promince,	71
Uddingapāla, male, 60, 6		ûrmi, a philosophical term used to	1.3
Udipi, a town in South Kanara district,		denote six passions, grief, illusion,	
derive the state of the state o	66		20
Umadevi, queen of Ballala II, Hoysala	00	old age, death, hunger, and thirst	, 30
	61		
king, 38, 6	0.1		
	V		
		`*	
Vadabalai, a sect of Srivaishnavas,	n	Vanley to many as d Second better 350	
77 7 7 7 7 7	29	Venkataramanadêvarabetta, hill near	
	32	Guttahallı,	69
	51	Venûru Venkatanarasimhâchârya, male	
	i	Vibhuvarman, king of Nepal,	25
vajra-baisanige, a word probably mean-		Vighnasante, village,	8
ing a fan of honour, 10	00	Vijayanagar, capital and kingdom, 38,	
17.51 41.1	66	76, 77, 78, 79, 82, 84, 89, 90, 94, 97,	98,
Vâlmîki, sage, 30, 3	31		100
	0	Vikramaditya, king,	51
Vāmadêva, male, 5	6	Vikrama Vihāra, a monastery in Benares,	21
Varadâ, wife of Manjuśrî, 2	1	Vinayaditya, Hoysala king, 39, 40, 50,	. 60
Varamuni, Srivaishnava teucher. 3	2	Vîraballâla, Hoysala king, 44, 51, 54,	
Vardhamanasvami, Jaina saint, 5			93
Vasantasêna, son of Mahidêva, king of		Add to send you be a set	58
Nêpâl, 2	5	Vîraballalâdêva, Hoysala king, 45, 46,	
Vasishtha, sage, 30, 3		Vîraballâludêva, Hoysala king, 45, 46,	44
Vâsupûjya, Jaina saint, 51, 5		Vîrabhadra, male,	
Washington P. A. Tr. Tr.			47
Wedle : lettl Mars		**	102
Al Clo		Vîrâchâri, male,	42
Variation to 1 a 1 a		Vîra Kampanna Odeyar, Vîjayanagar	<u> </u>
Venkatanarasımhacharya, male, 98		prince,	76
Venkatapatirâya, Vijayanagar king, 84		Vîrammâji, queen of Bednûr,	10
Venkataramana, god, 69,74	ł.	Virana, warrior,	67

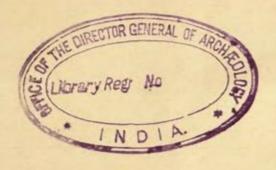
PAC	GE	PAG	E
Vira Narasappa Vodeya, king of		Vishņuvardhana, image at Bêlûr	7
Vijayanagar,	72	Viśvabâhu, preceptor of Parvataraja, 2	1
	65	Viśvâmitra, sage, 31, 3	3
	66	Viśvanâthaseţţi, merchant, 10)1
Vîrannavodeyar, Lingâyat priest,	86		33
Vîrapadêvaru god,	42	Vithalêśvara, god,	200
Vîrapa Nâyaka, chief,	77	Vittapparasar, an officer under the	
	47	Råshtrakûta prince Kambayya,	
Vîrappa Vodeyar, chief,	76	Viyamman, male,	
Virâţarâjanagara, s. a. Hânagal, fort,	50	Vojabegâvundi, wife of Bijjagâvunda,	10
Virâţarâjapura, do	51	Vrishadêva, son of Rudradêva, king	
Virupayya Vodeyar, chief,	74	of Népâl, 25, 2	26
Vishnu or Vishnuvardhana, Hoysala		Vyasa, sage, 30, 3	31
king. 7, 45, 50, 57, 60,	62		

Y.

Yâdava, race, Yajamân Karibasavayya, Yalabarige, village, Yalahaka Malleyanâyaka Yânameṭṭalahaḷḷi, village,	male, male,	99; 100. 92 101	Yelavahalli, village, Yeleyûr, village, Yeluvaladasîme, division, Yôgânarasimha, god, Yôgappa, male,	84 101 52 2, 5 98, 99
---	-------------	-----------------------	--	-----------------------------------









Cat 20/11/25

Central Archaeological Library,						
NEW DELHI 22770						
Call No. R 913. 041/ I. D. A/MYS						
Author-Annual Report of the Myeare Archaeological Title-Depth for the year						
Title-Depth for the year 1926.						
Borrower No.	Date of Issue	Date of Return				
R. Saneus	20-7-79	21-7-79				

"A book that is shut is but a block"

ARCHAEOLOGICAL
GOVT. OF INDIA
of Archaeology
HI.

Please help us to keep the book clean and moving.